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COVER: A pedicab brings a patient to the new modern hospital opened by the Camillian Fathers in Lo Tung, Formosa. (cf. Picture Story p. 598.)

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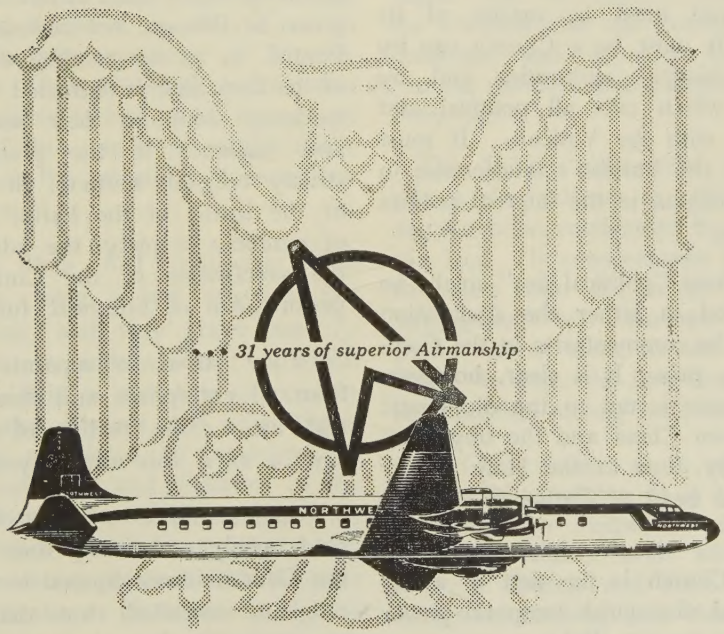


NORTHWEST *Orient* AIRLINES

Political Ties With The Holy See

AT the conclusion of the recent meeting of the Chinese Catholic Hierarchy, clergy and laity in Peking, a statement was issued at the instigation of the Government Bureau of Religious affairs which declared:

"In order not to obstruct the interests of the country, its independence and its honor, it is necessary to maintain purely religious relations with the Holy See, and to obey the Pope only in matters of doctrine, belief and to observe ecclesiastical laws but it is necessary to cut off radically all economic and political relations with the Holy See".

Commenting on this declaration the Communist Chinese News Service, Peking, said: "In the resolution it is emphasized that the Chinese Catholic Church must be independent and must be master of its own affairs. It must be a Church run by Chinese ecclesiastical authorities and by the faithful; which cuts all political and economic ties with the Vatican. It must be opposed to the Vatican's interference in the name of religion in the internal politics of our country."

Just what these "political ties" might be is not specified in either the declaration itself, nor in the commentaries in the Communist Chinese press. It is clear, however, that the reference is not to the diplomatic relations between China and the tiny State of Vatican City, but to the Holy Father as the spiritual head of Catholics all over the world.

Now the Church is the first to admit that one should distinguish temporal power from spiritual power, religious competence from political-economic competence. But while the Church maintains its role as guardian of the truths and principles of the moral law and revelation, it also rightly assumes the corresponding obligation of instructing the faithful in the proper interpretation and application of these basic truths, insofar as they affect man's daily life as a creature of God, a member of society, and as a citizen of a State.

Our Holy Father, Pope Pius XII, as if answering in advance this declaration of the "Patriotic Catholics" in Peking, spoke on this subject November 2, 1954, before a gathering of Cardinals and Bishops who had come to Rome for the canonization of St. Pius X.

The Holy Father protested against "a tendency which dares to reduce and limit the power of Bishops, not excluding the Roman Pontiff, in as far as they are the pastors of the flock that is entrusted to them. This tendency confines their authority, duty and vigilance to the precise limits of strictly religious matters, the promulgation of the truths of the Faith, the regulation of practices of piety, the administration of the sacraments of the Church, and the performance of liturgical functions.

"They strive to separate the Church from all enterprises and things concerning real life — 'the reality of life' as they say — as if this were beyond her power.

"Against errors of this kind, we must hold openly and firmly that the power of the Church is not limited to things strictly religious, so-called, but that all matters concerning the law of nature, its principles, its interpretation, its application in its moral aspects, are subject to her power.

"According to divine ordinance, there is indeed a relation between the observance of the law of nature and the road man must follow to tend to his supernatural end. Now, on the road which leads to the supernatural end, the Church is the guide and the guardian of man. This practice was followed by the apostles, and the Church has always observed it and still continues to observe it up to this day, and this not only as a private guide or counsellor, but through the order of Our Lord and with His authority.

"Therefore, when prescriptions and advice in matters of natural law are given by the legitimate pastors, i.e. by the Roman Pontiff for the entire Church, by the Bishops for the faithful under their care, the faithful may not invoke the saying: 'The authority is worth as much as the reasons given', which is usually quoted in relation to private advice. Therefore whoever does not feel convinced by the arguments given for an order, has nevertheless the obligation to obey "

The Holy Father then quotes in this connection the words of St. Pius X in his Encyclical "Singulari quadam" of September 24, 1912: "It is absolutely certain that the social problem is first of all moral and religious, and thus must be solved above all according to the principles of moral law and of religion."

And Pope Pius XII continues: "In social matters, there is not only one but many problems, and very grave ones — purely social or political-social — which come into the field of morality, conscience, and the salvation of souls, and which therefore may by no means be considered as beyond the authority and vigilance of the Church. Moreover, even besides social order, many questions may arise, not strictly religious, but concerning political affairs of some nation in particular or of nations in general which come into the moral order, entangle consciences, and very often actually threaten the attainment of the last end.

"Such for example is the question of the aim and the limits of civil power; the problem of the relations between the individual and society; the problem of totalitarian states regardless of their principles or origin; the problem of the total secularization of the State and of public life; the secularization of schools; the morality of war and its legitimacy or illegitimacy in the conditions of the present time; the problem of whether or not a man with religious principles wishes to cooperate in it; the problem of the moral links and connections which regulate the mutual relationships of nations and put them under obligation.

"In all this the authority established by God may interfere not only in secret, inside the walls of the temple and the sanctuary, but also in public, and to use the words of Our Lord, 'to cry out from the roofs' (Math. X-27), on the battlefield itself, in the midst of the battle which is fought now between the 'world' and the kingdom of God, between the prince of this world and the Savior of the world, Christ".

It is precisely, then, the Church's legitimate role of teacher, and counsellor of the Faithful that the Peking regime would challenge and reject in its determination "to cut political and economic ties with the Holy See".

The Peking ultimatum clearly demonstrates the extreme to which this hyper-secularization condemned by Pope Pius XII can lead. It countenances the intrusion of the state into the realm of conscience. Subjugation of conscience by a political power is a tactic as old as the Church itself. In fact, the first Pope, Saint Peter, is numbered among its countless victims.

In China today, as in other Communist dominated countries, it is useless to argue a distinction between strictly politico-economic affairs and religious relations between Church and State. What Peking desires is nothing less than the complete separation of the Church in China from the head of the Church, the representative of Christ on earth.

A veteran missioner who has labored thirty years in Japan, describes the unique circumstances that affect missionary endeavor in that land —

The Catholic Church In Japan

— By Rev. Fernand Delbos —

THE Catholic Church in Japan is making progress step by step, as usual. The statistics of 1957 give the number of Catholics as 241,745, which means an increase of 14,706 since the preceding year. Approximately 10,581 of these were baptisms of adults. The catechumens in the strict meaning of the word, i.e. "persons who have studied part of the catechism and who may be reasonably expected to receive baptism," were 17,177 which is a slight decrease from last year.

Some people may consider these statistics very modest in relation to the large number of missionaries who have been sent to Japan by about fifty congregations. But those who know the situation however, are asking themselves if these numbers can be kept up. In fact, certain reports mention the difficulty for recruiting catechumens and the lack of perseverance of the new Christians. The Superior General of the Columban Fathers recently declared that Japan is "in many ways the most difficult mission of all those entrusted to their Society"; all other Superiors could declare the same.

OBSTACLES OF TRADITION AND CULTURE

There are certain difficulties encountered in the mission work in Japan, such as the thirst for amusement, the undisciplined morality among youth, and especially the vulgarizing of Malthusian practices. But though Japan is not the only place in the world where these defects are found, it is, unfortunately, the country least defended against these evils, since it has no religious morality nor any sure principles concerning the philosophy of life.

The principal difficulty lies in the absence of curiosity on the part of the Japanese concerning all religious teaching. Authors and learned people consider religion in this 20th century as an anachronism. To them the religious traditions to which the peoples of Europe and America still remain faithful, are no more than superstitions, exactly like the Buddhist and Shintoist traditions to which the Japanese masses remain faithful. They know the political history of Europe, but have no knowledge whatsoever of its religious history nor of the influence of Christianity.

We do not want to be nationalistic nor to bind the Christian message to the Western culture, but we are forced to state the undeniable fact that the Japanese intellectuals are already much westernized and that these "great lecturers" are undergoing too easily the pernicious influence of certain ideas against which our countries have had more opportunity to defend themselves.

It is, for example, easy enough for us to answer the Marxist sociologists when they affirm that religion is one of those ideological superstructures created in favor of a social status which is bound to disappear within a brief lapse of time; but this is not easy here in Japan where history seems to confirm such a saying. Japan as, a matter of fact, has never known secularization. Religion and politics have always been intimately united, even mixed up, and this has brought about a deadly social conformism for the individual, up to the day that the first contacts with a secularized Europe gave to these intellectuals the yearning for liberty, and Marxism gives them a reason for revolution.

One could prove that in a certain way the Gospel is even more "revolutionary", but the word revolution is henceforth connected with institutions and not with man.

These men are, however, not completely impenetrable, and many of them have remained very sensitive to ideas of humanism, which establishes a connection between them and us.

A few years ago Japanese literary circles followed with deep interest the Sartre-Camus discussions, and perused the novel by Gilbert Cesbron: "Les Saints vont en enfer" but all this impressed them no more than mere news items. Much more is needed to make these intellectuals come out of their abstract and dialectic mentality in which they like to coordinate all facts of modern history to discover their meaning in the context of a purely materialistic existence.

A NEW GENERATION OF INTELLECTUALS

This is all the more regrettable because the intellectual class are trying more and more to emerge from the ivory tower in which they have hitherto confined themselves, and are endeavoring to arouse the activity of the syndicates and the teachers. In this way they have a grave influence on youth and try to persuade them that religion is just a phenomenon of fear and weakness, which instead of enriching man, locks him up in himself, alone with his God.

The masses in Japan are still very religious, but in their own way. Everybody knows the extraordinary development of certain sects which have succeeded in making, within only a few years, millions of converts. The reason for this is that they answer the need of easy appeasement in the face of what we may call the "mystery" of the world and the pains of everyday life.

The war had been lost. The old idols did not protect Japan, and science which gave us penicillin has also brought us the atomic bomb. The Japanese has never made a clear distinction between this life and the next. For him these two existences interpenetrate each other, and this life on earth is as mysterious as the next. Typhoons, earthquakes, misfortunes in the family, and the loss of material wealth are all caused by supernatural forces; by the souls of the dead or by displeased gods. The ordinary man could never dominate all the elements of the visible and invisible universe. Only certain specially gifted beings succeed in introducing themselves into the supernatural and make it favorable for us.

WORSHIP BY SYMBOL AND MYSTERY

The souls of the Japanese, fashioned by the teachings and practices of not one but two religions, (whose manifestations, Buddhist or Shintoist, have always remained moderate and so have avoided falling into coarse superstitions, but instead have consisted more in symbols), remain imbued by this sense of the mystery of nature, before which they feel a "sacred trembling," and which consists, primarily, in what we call "faith".

Thus, faith does not suppose knowledge, and understanding — quite the contrary: intelligence is for the office, for the factory, for business, and for politics. It ceases to be a factor in the life of the Japanese after he has come home at night, has put on his kimono and sits on his mats before the altar of the ancestors and the national gods, in the vicinity of the temple, hidden by the giant trees that protect it with their shadow. Here we enter into the domain of religion.

One may think that I am using here an old stereotyped phrase, borrowed from travellers of fifty years ago; but this is not so. The Japanese have a good practical judgement; they are workers, and have repaired in record time the ruins of the war. Their taste for comfort increases as material wealth multiplies, but their religious needs remain always superficial. The founders of sects are charged with the protection of man against the punishments reserved for sin, they make "destiny" turn favorable for

him and in general foster religious beliefs which are the complete opposite of Catholicism which demands a deliberate and personal religious life. Our "mysteries" are not of the same kind as their "mystery". As soon as we try to reason clearly, to put our will into action, they do not understand us anymore.

HOPEFUL SIGNS FOR THE FUTURE

Notwithstanding all this, Japanese society shows undeniable signs of health, and a common will to live which was clearly lacking during the post-war years. The country is aware of the danger of the moral decadence which we have mentioned, and listens willingly to those who talk intelligently to them. Very recently, for instance, the well-known Catholic President of the Supreme Court, Mr. Tanaka Kotaro, made a declaration for the entire press specifying that liberty consists in the absence of coercion and not in the absence of all objective rule of morality, since the coercion of morality basically comes from God.

This austere declaration has been noted all the more since it came in the midst of a quarrel about liberty among the intellectuals. The press had covered the discussion in detail since the general public was interested in learning whether there was liberty in Communist countries. The newspaper "Ashi" published the declaration of Mr. Tanaka on its front page, which gave it a prominence never accorded before by the Japanese press to a non-political speech.

We may also mention the rebuke recently given to some young authors for films made of their works, which showed an unprecedented shamelessness. The producers had to give in under the pressure of public opinion and renounce this kind of product.

Another sign is the evolution clearly noted among the workers. The directors of the great Confederation of Workers were changed last year. The practice of the new directors is still to maintain the fighting spirit of their followers by demands and strikes, but the public has tired of these useless fights, and an increasing resistance to such action is being felt among the membership of the syndicates themselves. They prefer arbitration and a greater collaboration with the employers. Very recently a group of union members refused to obey a strike order issued by the central direction.

For this reason their Lordships, the Bishops, have recommended that the missionaries promote the Young Christian Workers. The Young Christian Workers has proved that among the young Japanese workers there is as much richness of enthusiasm and devotion as in our Christian countries.

This wisdom and relative moderation in the world of workers has several causes, of which one certainly is the return of patriotism, manifested in the course of negotiations for the treaty of peace with Russia. The Russian demands have deeply wounded these people, strongly determined to keep all that is left to them of their national territory.

SUCCESS AMONG THE YOUTH

Our best opportunity at this time is youth, who have begun to remove the cloak of ignorance and fatalism about which we spoke. They are beginning to realize that they have to fashion their own lives. They are also the greater part of our catechumens.

In former days missionaries were constantly on the road visiting dispersed Christian families, and everywhere there was some hope for conversions. Now we still make our mission trips, but in a more general way. Missionaries today stay at their mission center, and try to spread their influence after the fashion of an oilstain, with the help of the different organizations of Catholic action.

If statistics cannot give the exact measure of the fervor of a Christianity, they at least give the measure of religious practice, and this is not bad. This past year there have been 146,274 Easter Communions for 227,000 Catholics. This leaves us, after deducting the number of children too small to receive Holy Communion, with a group of practising Catholics which represents 80 per cent of the total number of Catholics in Japan.

The birth control movement in China has assumed an official aspect under the aegis of the Communist regime —

Family Planning In China

— By Rev. Léon Triviere —

IN a country such as China, which numbers one fourth of humankind, the problem of birth control assumes an exceptionally important character and deserves very close attention.

The question of birth control is not new in China. In the various steps of its already long history, the birth control movement appears under several aspects. Three stages can be distinguished in its evolution.

In its early period, especially from 1922 onward, the birth control movement became aggressive and shouted loudly for human rights and freedom. It assumed a mainly psychological aspect. It proclaimed itself as a movement for liberating, emancipating, right-claiming and it intended to insure the freedom of the individual and especially of the Chinese woman.

From 1930 on, it assumed a rather scientific aspect. It masqueraded as a demographic and economic means.

Through the first two stages of its evolution, the movement had a limited and non-official character. For one thing, it was actually limited to the big coastal towns. On the other hand, if some government members gave their private and unofficial support, it was publicly looked upon as contrary to Chiang Kai-shek's policy.

In a completely different way, however, since 1954 the third stage of the movement has assumed an official, large-scale, national aspect as it receives help and direction from government organizations. It is served by the national press and especially by youth newspapers and magazines. It is building more and more birth control hospitals, and widely promotes contraceptive methods and devices.

EARLY PROMOTERS OF POPULATION CONTROL

"When facing the problem of Chinese population," Henry Bernard wrote in 1931, "some come to look on great calamities as nature's means of restoring the country's economy. The Taipings' revolt, in the 19th century, swept off in a single stroke some 10 millions of people, and the result was, they say, a momentary relief in the Lower Blue River plains. By now, the population there has nearly reached its former level and the people are beginning to choke again for want of space. At least let us not check the doing of heartless nature!"

Such words are commonly said and printed. For instance, why promote the elementary methods of hygiene or medical precautions which, in saving the babies, will add many to the countless starving mob? "That slaughter of little innocents", Ross writes in *The Incoming China*, "is so necessary to the survivors that many a physician assented to the observation made by one of them, to the effect that the doctor who would undertake to teach ignorant mothers how to save their babies lives, would incur a very serious responsibility."

"There is only one step leading from that negative attitude to a positive policy," added Mr. Bernard, "and many sociologists have taken it." Mr. Walter H. Mallory, the secretary of the International Commission for Family, states flatly, in his book bearing the significant title: *China, Land of Starvation*, that the physicians should teach methods of contraception, while a

well-planned propaganda campaign opened by Mrs. Sanger in 1922, tried to popularize birth control contrivances.

As a matter of fact, birth control clinics or dispensaries were opened in China, not only by the "Mothers' Health Committee", but also by other institutions. For instance, Nanking University Hospital opened in 1934 a birth control clinic for married women coming under one of the following conditions: bodily weakness endangering a pregnant woman's life; hereditary deficiencies; desire to leave a space of time between pregnancies after already bearing several children; and financial impossibility to sustain more family changes.

OBSTACLES TO BE OVERCOME

In 1934 according to Dr. Maria Yang, a member of the "Mothers' Health Committee," and Headmistress of Peking and Nanking Obstetrics Schools, the birth control movement in China encountered two main obstacles. First of all, contraceptive services were too expensive for the average Chinese woman. Secondly, the birth control movement ran into opposition in government circles, which considered it contrary to Dr. Sun Yat-sen's precepts.

Dr. Yang was convinced that both obstacles would eventually be conquered. As to religion or superstitious prejudices, she would see them as minor difficulties. "The Population Control Movement," she opined, "was still in its early stages in China and practically limited to a few coastal cities. Only a few of the leading hospitals of the country managed birth control clinics. Most women who appeared interested in learning birth control methods belonged to the upper or middle classes."

To cut a long story short, the birth control movement assumed for many years a non-official character since it was considered contrary to Dr. Sun Yat-sen's precepts and Marshal Chiang Kai-shek's policy, and was practically limited to the upper and middle classes in the larger cities.

In 1954, however, there began an extremely important phase in the historical development of the "control of births" in China. The movement was taken into the politics of the government of Peking and the official services soon began to propagate it on a national scale.

"In July 1954," says Mr. Shao Li-tzu, a Chekiang M.P., "the Ministry of Health of the Central People's Government formulated regulations concerning the problem of contraception and birth control, and submitted them for ratification to the Administration Council of the Government. However at that time no appropriate propaganda was initiated in the country.

"Concerning abortion the Ministry of Health established the following prescriptions: Abortion is permitted in all cases in which medical science estimates that prolongation of pregnancy is imprudent; where childbearings occur at too close intervals; and when a mother becomes pregnant while nursing a baby under four months.

"In all these cases, the surgical operation of abortion is permitted, but it is necessary that it be done on demand or with the consent of the two parents, on presentation of a medical certificate, and with the approval of the responsible authorities of the organizations to which the two parents belong.

"If the reason for abortion is study, or difficult work, all demands for surgical intervention must first be certified and supported by the direction of the responsible organization, and approved by a medical service."

BIRTH CONTROL; SOLUTION TO OVERPOPULATION

It is most significant that the promulgation of the Peking policy concerning birth control and abortion in July 1954 coincided with the publication of the results of the national census, then just completed.

During the first sitting of the National Assembly of the Chinese people September 15 to 28, 1954, Shao Li-tzu, proposed the diffusion of contraceptive methods. For the first time, the birth control question was publicly brought before the parliament and linked to the problem of overpopula-

tion in China. "We are proud," Shao said, "of the immensity of our territory, and of the great mass of our population... But a too numerous population brings with it difficulties, notably in the domain of education and culture. At this moment I wish to speak only of the fact that we are unable to send to school all our children who are of school age. The Constitution of the Soviet Union and those of the Peoples' Democracies have clearly prescribed and determined that the elementary instruction is obligatory and universal.

"A numerous population is no doubt something very good, but, when too many difficulties are encountered, it seems to me that the population should be limited. The Constitution states that women and children receive protection from the State. This is of course a very encouraging stipulation; but if the mothers every year give birth to a child, or worse, if they cannot avoid childbearing although they are physically very weak or are burdened with heavy work then it will be difficult for the State to assure them protection, not to mention the sufferings that of course they will have to carry."

ATTEMPTS TO JUSTIFY THE GOVERNMENT'S POLICY

In a document published December 19, 1954, Mr. Shao Li-tzu tried to justify Peking's new policy on abortion and contraceptive practices. "Abortion," he wrote, "may endanger the mother's health. So, generally speaking it is not permitted in China. Medical operation for abortion may not be practised except in cases of absolute necessity and under certain exact conditions. Abortion, in fact, is a social problem. For this reason it is not out of the question that we discuss it here.

"In his article on 'Workers' Class and neo-Malthusianism' Lenin wrote that, under the Czars, laws forbidding abortion were mere ruling classes hypocrisy. These laws not only did not cure illnesses produced by capitalism, but also made them particularly grave for the oppressed masses. For this reason Lenin wanted the abolition of these laws."

For Shao Li-tzu, legal medical abortion in China is thus a necessary but temporary measure which will become useless by effective prevention of conception. Therefore he tries to justify Peking birth control policy by separating, on the one hand, the social theory of neo-Malthusianism on population, condemned by Communist authorities, and on the other hand the propaganda and practice of contraceptive methods now approved by these same authorities.

"We must make clear," says Shao, "that the propagation of contraceptive knowledge has nothing in common with the neo-Malthusian theory. Lenin has shown clearly this theory is a mortal enemy of the working class and has denounced its reactionary character.

"The English capitalist-economist Malthus in his book 'Principle of Population' goes to the far-fetched conclusion that there will always be in this world a law of absolute overpopulation. Capitalist economists have sustained this theory which was received, in a general way, as a scientific theory on population, though not scientific at all since Marxism had already proved that such a scientific law did not exist. Social facts have demonstrated the falsehood of such a theory on population.

"Moreover the capitalist reactionary circles thought much of neo-Malthusianism as they could deduce from it two very useful conclusions. First, poverty and unemployment of the working masses were due to overpopulation, not to their own errors and crimes. Secondly, social reform would do little to such a situation, for Malthus believed overpopulation to be a perpetual menace to society. He admitted that illness, famine, and war would help eliminate overpopulation and he advocated late marriage and moral restraint. But this method is unpractical, and worse, completely reactionary.

"Believers of neo-Malthusianism thought wise to promote contraceptive methods and birth control though only to popularize Malthusianism theories. But this could not blind people on the reactionary nature of

these theories. The neo-Malthusians also said that overpopulation was the source of all miseries and calamities of humanity. With noisy propaganda they preached war and fascist ideas of superior races. That is why we must firmly oppose neo-Malthusianism, and while we propagate birth control methods, we must first make clear that it has nothing to do with Malthusianism."

A QUESTION OF TERMINOLOGY

An analysis of this quotation shows that the Chinese leaders reject as reactionary the social theory of neo-Malthusianism as birth control propaganda made to promote and popularize Malthusian theories. However, they themselves promote the diffusion of these same birth control and contraceptive measures, but as Mrs. Li Te Chuan says, "It is for the health of the mother and children, for education of youth and the prosperity of the nation."

In a word, they present themselves in theory anti-Malthusianists, but in reality propagate and support contraceptive methods. They justify their attitude with these words of Lenin which they often quote: "The freedom of medical propaganda of contraceptive methods and the defense of democratic rights are one thing; the social theory of neo-Malthusianism is another thing and a different one."

The most recent edition of the Great Soviet Encyclopedia still rejects Malthusian theories as reactionary elucubrations. From the Communists' point of view the primary force for the development of society is essentially in the mode of production of material goods. In theory, the essential problem for Communism is "production" and as every man is a factor of productivity which augments the wealth of their society, they "rejoice in population increases."

"The 1953 census results have been published," wrote Mr. Pai Chien-hua, a member of the census bureau in the Ministry of the Interior. "The existence of 601,938,035 Chinese is the source of all the riches of our great country and the basis of our socialist construction enterprise. In our country as in other Peoples' Democracies, 'man' is the most precious of all capitals, 'man' is master of his own destiny, 'man' is the conscious creator of his own happiness.

"From early 1950 to the end of 1952, the Ministry for the Interior, taking as a basis provincial and municipal government reports, and also on researches made by Central Government agencies, has calculated the population of our country six times. The first time in 1950 the sum was 483,000,000, and the sixth time in 1952 it was 575,000,000. Each time there was augmentation and we were getting nearer to reality, but as there were no scientific general inquiries, these results were not published. The scientifically made census of 1953 gave 601,938,035 inhabitants, one fourth of the world population.

"The working masses create all riches," continues Pai Chien-hua. "Capitalist economists, desperately tied to the Malthusian theory of population, already of no value, are afraid to learn that our country has more than 600 million inhabitants. They are sure that China could never feed 600 million mouths. They spread inconsistent rumors that China will undoubtably commit aggression. Such errors are not worth refuting. We admit that in a country with stagnant economy, a speedy augmentation of population might create difficult conditions of life, but our country possesses great spaces of land not yet cultivated, abundant natural resources yet unexploited, and extremely important too, the excellence of our social system enables us to develop continually our national economy."

THE COMMUNIST LINE

All of this is patently the "Communist line" to be handed out in reference to the latest census figures published on China's population. This apparent enthusiasm for larger and larger populations goes far to impress people with the sincerity of Communism's boast that they are the "friend of the working classes" which as a general rule comprise the bulk of any population. We find Pai's words echoed in the statement of another prominent Communist planner who exults:

"Now China's population is over 600 millions! In our days in China, you never hear about population problems, but only 'talents' problems. For it is a sure thing that our 600 million population will produce innumerable capable men. In *Earth and Man*, Ilin has made these deductions: that even if there were no sensational scientific discoveries and even if the world population goes up three times, we still have in their power to eliminate hunger from the world.

"Earthly riches are practically without limit. The only requisite is a social system which would enable us to make good use of these riches. That China's population is great is excellent. Even if it should double many times, we could still easily find a way to meet such a situation; this way is production. Of all the goods on earth, man is the most precious. Under the direction of the Communist Party, if you have men, then all miracles are possible."

Yet despite all their speeches and writings to the contrary, overpopulation remains a major preoccupation with government planners in Red China, and the solution proposed and accepted by the Communists is family planning. The following statement by Yang Sze-ying represents the attitude of the Peking government concerning the pressing problem of China's overpopulation:

"The reactionary theory of overpopulation was long used by imperialists and reactionary leading classes of China, as an ideological weapon, against the Chinese people and the Chinese revolution. Some have found in our country's newspapers and magazine articles on birth control methods and have immediately said: 'See! Communists need Malthus as well as Marx'. These people really mean insult to the Party and our people, or they are mentally deranged by Malthus' erroneous and reactionary views.

"This propaganda by the editors of newspapers and magazines is not inspired by the conviction that our country is overpopulated. On the contrary, by thus doing, these writers were keeping in their mind the fact that our country has been a colony or semi-colony, a semi-feudal system under imperialist aggression, and as such economically, socially, culturally and in general welfare, really backward.

"However, It is not possible in a short time to change rapidly in all these fields. From the point of view of the State, there are necessarily many difficulties in meeting these needs: 'creches', kindergarten, primary schools, goods necessary for material life.

"From the family point of view, too many children add to the parents' burdens, have a bad effect on their work, political studies and general living conditions. Also childrens' education may be seriously affected. For these reasons, to reduce actual difficulties, to protect mothers' health and finally to assure to the next generation better living conditions, we are not opposed to birth control . . . but this has by no means any relation with Malthus' theory."

BIRTH CONTROL MOVEMENT OFFICIALLY PROMOTED

So, although opposed in theory to the Malthusian doctrine, in practice however, the People's China proposes and propagates birth control methods. In January and February 1955, the monthly "Women of New China" came all out for birth control and published detailed instructions on how to use contraceptive methods.

"Young comrades have requested Public Health Services to put on sale contraceptive instruments and products" writes Chou O-fen in February 1955 in the review "China's Youth," "and we think this request is very sensible and we second their demands. The practice of contraceptive methods will bring normally a diminution of population, but this reduction will be made up by the quality and numbers of children born. . . "

There were, nevertheless, official complaints that the movement in favor of birth control is not progressing: "The work done in 1954 and 1955 by the Public Health Service is not sufficient. Contraceptive scientific methods are not yet known by many people. In many places you can not even get these contraceptive products. Therefore propaganda must be intensified."

Official organizations took hand directly: "In 1955," reported the Kwong Ming Jih

Pao "the Public Health Services called a meeting on this question and 700 entry tickets were given, but more than 2,000 persons came. Contraceptive knowledge must be published by Public Health Services, by the Womens' Federation, the Trade Unions, the Red Cross, with the help of the popular organizations and that of the Chinese association for the vulgarization of scientific knowledge.

"The Public Health Services must consider this work important and do it regularly and systematically. Dispensaries and clinics for birth control must be created to permit doctors to popularize contraceptive knowledge and give technical advice. Certain services, still under conservatist ideas, do not dare sell openly to women contraceptive instruments. There is also lack of distribution; in one big city, considerable stocks, in another nothing.

"The New Socialist Moral imposes upon us duties towards the children and the State," so writes New China Women "And it is precisely one of our responsibilities to control the interval between births."

PEKING'S DIRECTIVES

At the second session of the National Congress, July 1955, Shao Li-tzu brought up again the question of birth control and presented a motion "asking that the propaganda on contraceptive methods be intensified and that all restrictions on the birth control techniques should be abolished." On recommendation of the motion committee, the Congress sent the motion to the Cabinet and the Ministry of Public Health for consideration. "In my proposition," says Shao Li-tzu, "I insist specially on intensification of this campaign in the countryside and villages."

After a tour of inspection in 1954-1955, a number of delegates insisted on this propaganda in rural areas. On June 18, 1956, Mrs. Li Te-chuan, Minister for Public Health, reported to the third session of the Congress that "the movement for birth control must be intensified in the countryside and villages, under the guidance of the Party and Government."

The Public Health Ministry had authorized contraceptive operations for persons having six or more children, now four children would be enough. On August 6, 1956, the Ministry addressed to all provincial, municipal, district and regional health service directives on "the necessity of bringing the 'great masses' to plan birth rate and regularize childbirths, and of intensifying propaganda of contraceptive practices and a better distribution of instruments and products."

In Peking, twenty-seven medical units give directions on techniques of birth control. In Mukden, a municipal clinic on birth control was patronized by 3,000 young people.

In Harbin, Tientsin, Amoy, and in all parts of the country, the Party and Government are directing a sweeping movement in favor of birth control. "An Ideal Family," writes the Kuang Ming Jih Pao, "must have three or four children, in a planned order."

In November 1956, Public Health Ministry noted with satisfaction the notable progress in the birth control movement. Also in November the same Ministry called on the National Council of Children and Women's Health "to continue national propagation among the masses" of birth control and knowledge of contraceptive practices.

The People's China seems really well under way in its movement for birth control and it is probable that the rate of birth will, in the near future take a descending curve, as in Japan since 1951.

POSITION OF THE CHURCH

While this article does not intend to give the Church's position on birth control, we should like to recall the words of Pius XII, "The hopes that science may give to the licit method a safe basis, as the Church desires, shows that the Church thinks with sympathy and understanding of the great difficulties of married life in our times."

The Church admits only of self control, which differs from birth control by its means and ends. The Church rejects absolutely a restrictive and Malthusian control of births. She is opposed to any technical control, any artificial and mechanical control of life processes, to any systematic planning "deciding on production of human children as effectively and thoroughly as in the production and amelioration of cattle."

After working a year in Laos the author of the bestseller "Deliver us from Evil", foresees the possibility of increased medical aid for peoples in mission lands —

Medical Teams In The Missions

— *By Thomas A. Dooley, M.D.* —

LONG ago the missionaries learned it. Lately some Americans are getting the idea. And a few of us are trying to give expression in deed to our creed. We believe that medicine can be used as a potent weapon for policy. The policy of good. In the service to God, medicine can also be used as a tool of proselytism for Christ.

One cannot learn the gospel of a loving Jesus if he is dulled into apathy with a malarious fever. By the same token, a man cannot believe much in democracy and love, if his stomach is empty.

AN IDEA TAKES SHAPE

During the past twelve months, my small medical team has tried to show to the people of North Laos a little of the brotherhood that makes Christianity so great. Our mission was 50 per cent medicine and 50 per cent public relations. We wanted to be walkie-talkies for democracy. Speaking not with the majesty of economic aid, or frigid supercilious words, but speaking with a gentle voice and a helping hand. There is nothing stronger in all the world than gentleness.

Where in the unfolding of a man's years does there appear the first splash of color that shows to the man his true vocation in life. Rarely is he struck by a bolt from Heaven. Few of us are Pauls. Does he look deeply inside himself, or outside himself to know the meaning of the words "For behold the Kingdom of God is within you."

The greatest number of men like me and my boys, bolt headlong through the years of our lives, still young in supple knees and the freshness of life, but inexorably growing into maturity. The ideas which determine our character and the life in which we live that character, are implanted in us in mysterious fashions. They are implanted by loving parents, and good teachers. They are nurtured in a free country, and the sensuous unworded memories of a warm childhood. They form the early background for later action.

As we leave childhood these ideas begin to shoot out like the young tree. Then we are suddenly seized by youth's enthusiasm for the good and the true. But when does the soft tree of youthful idealism harden into the oak of a full grown realism?

VIETNAM AND A DECISION

In my case it was the magnificence and wretchedness of Vietnam in 1954. The planting was done and the boy grew, but I did not see manhood, nor my place under God's sun until I was flung into the fury that was Vietnam's in 1954.

I had the great privilege to see the greatest surge of militant Catholicism since the Crusades. I was fortunate enough to assist 600,000 gallant Catholic refugees who sought escape from the godlessness of communism now the hoary conqueror of North Vietnam. We cared for the sickened and beatened, the tortured and maimed. We suffered along with them, became identified with their struggle, and within it all, developed our own ethic, our own cognizance, our own responsibility.

Havoc swept our vision clear. We learned that Man has claims on Man. That Man belongs to Man. That the Brotherhood of Man exists just as surely as does the Fatherhood of God. For teaching me this I offer to the people of Vietnam the most thunderous words my emotions can carry, the simple utterance of gratitude.

When my duty was concluded with the U.S. Navy I returned to civilian life, and was promptly labeled an "author." I am sure there were other names for Dooley, but this is printable. A few months of "civilization" and home were great to be sure, but the words of Frost kept ringing in my head:

The woods are lovely dark and deep

But I have promises to keep

And miles to go before I sleep.

My job was not finished. In fact to fulfill a duty is still always to feel it is a debt, for it is never quite satisfying to oneself. I began to work on a plan to return to Asia to find a place for service to God and to man.

DESTINATION: LAOS

With the boundless generosity of American Pharmaceutical Houses, contributions from friends, and some of my royalties, I was able to form a small medical team. The same fine men who were my Navy corpsmen in Vietnam volunteered to return, this time as civilians.

I believe the most backward land in Asia is Laos. There is only one doctor (by international standards) for a nation of over two million people, so it took little research to decide that Laos would be "for us."

I reported to the Royal Ministry of Public Health, and they requested that we build a hospital in the northern-most tip of Laos, a few miles south of China, a little east of Burma. The village of Nam Tha, first shrouded in a mantle of uncertainty, soon became our home, a happy and bright one. During the following year we learned to love these simple people very much, and I believe they learned to love us a bit too.

The first boys, Peter Kessey, Denny Shepard and Norman Baker were my Navy men. At the end of six months they left to return to their families. Two more Catholics from the University of Notre Dame came to join me. The only non-Catholic was Peter Kessey, who we sweetly-dubbed, "The Pagan." His greatest comment was "Can't get any sleep around our house, what with them Catholics clicking their beads all the time..."

These men never ran out of compassion, they were wonderfully patient and hard working. And Dooley was not always a gentle boss. The best thing I can say of them is to say that they are all good Americans.

MISSIONARY MEDICINE

Our work was missionary. Only instead of the cross of Christ, we held up a penicillin syringe. However the cross was around our necks, and in our hearts. And when one native learned of the efficacy of our penicillin, he thought of the background of such people. We did not proselytize. There are French missionaries in the south of Laos, we begged them to come to the north. There are only a few in this pagan country. And they have many to care for, and millions to convert. With zeal, they will in time reach the north I'm sure.

Everyday our clinic would treat hundreds. We would hold sick call from our huge boxes of medicines in a little bamboo building that the villagers built for us. When all four buildings were finished we christened it "St. Patrick's of Nam Tha."

We were aghast at the filth, disease, and ignorance in which these villages wallow. None had ever seen a doctor. None had ever seen an Anglo-Saxon. None had ever seen an American. Each case seem more wretched than the former. The old men covered with tight yellow parchment skin, the children sullen with the knowledge of pain, the gnarled old women with burnt out fevers, the stinking, bleating, jungle boy sick at both ends, bleeding from the nose, dying the agonizing death of cholera. In one village we visited, every child had a gagging case of whooping cough. Dysentery and malaria are rampant. We saw eleven lepers in our first month. Everywhere pain, disease, distress ! This is typical of so much of Asia. How vivid and stabbing becomes the realization that America's mansion of magnificence sits in the middle of a world slum. Does this not imply a duty?

I remember the village of Ban Pereng, about an hour's walk from Nam Tha. We were called here the first week after our arrival in September of 1956. At the village we were ushered into a large gloomy hut, high on stilts.

The first thing that slapped us was the overwhelming stink. The room reeked in the pungent acrid stench of burnt flesh. When our eyes accommodated themselves, we were taken over to a corner where it looked as though someone had thrown a pile of dirty rags. There was a buzzing swarm of flies over this pile. The father then picked up a rag and beneath it we found a little wisp of a body. There was a ten year old boy lying on his belly. He was so sick and in so much pain that he was just barely there. The thick musty stench worsened in intensity. I picked up a rag that covered the boy's back and my head swam in a stream of sickening pity.

The boy was twisted and distorted, and was charred black, burned from top to bottom. Pushing my flashlight closer I found that his whole back was alive with motion. He was infested with a horde of swarming maggots. They buzzed back and forth, filling themselves with a blood meal of the boy's burnt flesh.

Over the boy's whispered whimpers the father explained that he had been burned a week before. The village sorcerer had made a paste of betel juice, tobacco and cow dung. This gave birth to the spectre that I was looking at.

All agreed that the boy would die if he stayed in his village. We pointed out that in our hospital (I smiled, a hut of a bamboo house), he might have at least a crack of a chance. The villagers built a stretcher and slung it beneath a bamboo pole. We went on ahead, and around midnight the family arrived with their pitiful burden.

My team was ready, and what a team I had. Pagan Pete Kessey gave open drip ether, John de Vitry circulated, and Bob Waters scrubbed up with me. This was our first bit of surgery in Nam Tha.

Under flashlights we debrided, cut away dead tissue, cleaned out the maggots, scrubbed the little lad up, and even gave him a butch haircut. We couldn't use our kerosene pressure lamps in the presence of explosive ether.

We then bundled him in pounds of terramycin ointment, fluff gauze and rolls of bandages. Then for what little was left of the night, my boys stood watch over him injecting fluids, sugar, salt, and penicillin into wherever they could find a muscle body.

THE LEAST OF THESE

With the power of medicine blended with the power of prayer, and sprinkled with a little sweat, the lad has pulled through. Weeks of skin grafts, and months later, he left our hospital. A happy boy who possessed the polylingual ability to say "Okay, thanks okay."

I don't know what destiny hides behind the pale round face of this boy, I don't know if he will be freeman or slave. I don't know whether he will successfully walk the tight rope of life that is slung between birth and death. I don't know if he will fall to the brutal, bleating earth or know the immense and glorious sky. I don't know if he will have faith and freedom as we know it, or if he will only end in lust and cruelty, as those a few miles north of Nam Tha so painfully know.

But this I do know. Shouting at me with all the majesty of God, through the body of this little lad, were the words, "Inasmuch as ye do for the least of these, ye do for Me."

There is a simple clearcut vivid calling to those who have lived in freedom, and who have known God. This challenge, so flung, demands that we give to those who need ...some of our time, some of our humanity, some of our love, and some of whatever light we may have to give. In return we receive the boy's "Okay, thanks, okay" and the Kingdom of God.

MEDICAL TEAMS AND MISSIONERS

In a country such as Laos, basically a pagan country, it is difficult for an independent medical team to join forces with the missionaries. If the team does, they lose a great deal of their potency.

The Indochina area, the former French possessions, (save for parts of south Vietnam,) have become vehemently anti-clerical. The Communists have insidiously pushed a point that has only a thread of historical truth. It is this:

A century ago French missionaries came to what is now known as Indochina. These missionaries had great success with conversions in the court of Annam, and in other areas of this tip of Asia. A decade or so later French colonialism came, and was immediately received to protect the Christians converted by these missionaries, and because the Emperor and other rulers were themselves, converts.

The Communist line is that recently there is an influx of missionaries in South East Asia. (a truth as the great field of China is closed out) Many of these missionaries are the product of large countries, France, Spain, America and Ireland. The Communists go a step further, and here their logic begins to fall apart. They claim that these missionaries are the avant-garde, the first echelon, of a new colonialism, the neo-imperialism of America, or of Spain.

To a newly, and fiercely independent Asian nation, anything that smacks of colonialism is to be abhorred, no, to be fought, and crushed as soon as possible. Continuation of this point has created a hostile reception to missionaries (save native ones) who attempt to go into certain areas of Southeast Asia. They are considered by the villagers, who have been stuffed with Red propaganda, to be the first wing of more colonialism, a new imperialism. And they are rejected.

In Laos there is a strong anti-Catholic-missionary feeling from the top level down to the young elite. Below this point there is only the sweet, gentle, hospitality of a simple villager. For a team such as mine to join forces with a missionary group, would spell defeat.

A SUGGESTED MODUS OPERANDI

However, in other countries, and to mind come Thailand and the Philippines, I believe it would be an excellent idea if medical teams and missionary teams worked hand in hand. The missionaries would find an added aid in the form of medicine, and the doctor would feel himself doing more in his service to God, by working for the salvation of souls, as well as for the healing of the body.

I have a suggestion to offer to the missionary field. I believe it would be a great mutual aid if you would put out an appeal to the medical men of America, to come to join you in Asia. Recruit young doctors to work with you. Do not ask for a lifetime's dedication. Request a year. Bind them not with contracts, and let them practise their profession as they feel right. The pharmaceutical houses will outfit them with the armamentarium of drugs needed. Let them move into the missionary house and set up their practice.

If such a call were put out to Catholic laymen I believe you would be surprised to find many young doctors anxious to put meaning into the idea of Catholic Action. All doctors aren't out to make a fast buck you know.

Utilize these medical men in the areas of Asia where there would be a potency of effect, medicine with missionaries. Do not send them to other areas . . . not yet.

A doctor will learn many things in a jungle hospital. Practical and non-practical, corporal and spiritual. He will learn that life is not a poor player, a walking shadow. Life need not be a tale of an idiot, full of sound and fury., Life can signify much. All we need do is listen. Listen more acutely. Rub our eyes and see things more clearly.

NEW HORIZONS

It is hard to see some things of God from a Manhattan tower, or a Chevvy convertible. But it is easy to see God on a jungle house call. You can hear God in the tropic rain, feel Him in the monsoon mud; you can know Him in the tangy sweet smell of the mimosa, the frangipani, the tamarind trees. You can hear God in the peace of the hills, the quiet of the valleys, the wisp of the wind on the thatched roofs. You can feel the power of God in the surge of the river, the bustle of the market place. In the Asian face God is easier to see. He is more intimately present than the layman often realizes.

The missionaries know these things. You tell them to your flocks in the field. Please heed the word of this doctor. Tell them to the medical men back at home ! Offer these men a chance to serve with you. Let them quit their traffic, cocktail parties and Miltowne. Let them carve a year for God in the majestic rain forests of a tropic Asia. Let them, in this transient and inconstant life, find a place to be less imperfect, a place to know God better. Let them bring to your work, their faint breath of talents. Give them a land where they can find a steady flame of intensity, and burn some of their humanity in an offering to Christ.

If they come, they will understand the words of Doctor Albert Schweitzer who wrote: "I do not know what your destinies will be, but this I do know, some of you will always have happiness because you have sought and found, how to serve."

CHINE ET COMMUNISME

(suite)

— Par Monsieur de Kermadec —

II.

L'OPPOSITION POLITIQUE ET LA REACTION.

MAIS c'est dans le domaine des structures politiques que, depuis la révolution de 1911, la Chine offrait le moins de résistance au communisme.

Si l'on se rappelle, d'ailleurs, l'origine du parti de *TCHIANG KAI CHEK* qui est né à l'intérieur d'un mouvement d'inspiration communiste, on comprendra facilement que ce frère ennemi ait été impossible à éliminer.

Bien que, depuis la révolution de 1927, la lutte contre le communisme soit devenue la grande "affaire" pour le parti KUO-MIN-TANG, les circonstances politiques ne permirent jamais à TCHIANG KAI CHEK d'en venir à bout.

Il est, sur ce point, fréquent d'entendre parler avec une vertueuse indignation, et les missionnaires et journalistes américains ne s'en sont pas fait faute, de l'incapacité, de l'âpreté au gain, de l'égoïsme, des Directeurs du parti nationaliste qui, maîtres de la Chine, ont, par égoïsme personnel, délibérément trahi leurs devoirs. J'ai pourtant l'impression que la vérité est beaucoup plus complexe et, sans vouloir nier quelque bien fondé aux accusations faites contre le *KUO-MIN-TANG* et les membres influents de ce parti, il faut tout d'abord reconnaître objectivement qu'il n'a jamais eu véritablement la prépondérance et la puissance que les écrivains de l'Ecole de *PEARL BUCK* lui attribuent d'une manière toute gratuite.

Pour avoir une vue plus objective des choses, il faudrait se rappeler ce qu'était, en réalité, la Chine lorsqu'en 1927 le *KUO-MIN-TANG* arrivait au pouvoir.

Le pays était divisé en une multitude de provinces tenues par des seigneurs et, parmis eux, *TCHIANG KAI CHEK*. Le communisme, réduit à la clandestinité, s'organisait fortement et jamais *TCHIANG KAI CHEK* ne put avoir une armée qui lui permit d'unifier militairement la Chine; sa propagande n'atteignait que les parties sous son obédience et, s'il put endoctriner les jeunesses de la Chine en leur prêchant, avant tout d'ailleurs, la haine de l'étranger, son mouvement seul ne pouvait servir à unifier la Chine.

De 1928 à 1930, obligé de lutter contre les armées communistes qui, bien que peu nombreuses, étaient très bien réorganisées, *TCHIANG KAI CHEK* dut pactiser avec un certain nombre de ces seigneurs de la guerre, en leur laissant pratiquement le champ libre dans leur zône d'influence en échange de leur alliance.

Si les Généraux *FENG YU HSIANG, YEN SHI SHAN, CHANG HSUE LIANG* et tant d'autres furent proclamés par la propagande de la Chine communiste de filèles vassaux de *TCHIANG KAI CHEK,* il ne faut nullement se faire d'illusions: leurs armées consentirent à porter la cocarde du parti *KUO-MIN-TANG,* mais jamais pour eux son idéologie n'eut une réelle importance; ils étaient des alliés, certes, mais qui entendaient voir dans cette alliance une union d'intérêts et n'acceptèrent jamais une véritable vassalité politique.

Il serait trop long, et fort peu original d'ailleurs, de rapporter en détails les épisodes de la lutte de *TCHIANG KAI CHEK* contre le communisme, l'histoire de la Grande Marche au cours de laquelle les armées communistes, pourchassées par des nationalistes cinq fois plus forts en

nombre traversèrent toute la Chine du *KIANGSI* jusqu'à *YUNNAN* de 1934 à 1935.

N'oublions pas d'ailleurs qu'un des faits dominants qui gêna le plus *TCHIANG KAI CHEK* au cours de sa croisade anti-communiste sera la tendance de plus en plus grande que l'impérialisme japonais aura de s'immiscer dans les affaires de Chine, ce qui l'empêchera d'engager dans cette lutte tous les moyens qu'il aurait voulu, l'opinion publique la comprenant mal en face du péril japonais.

Il faut bien reconnaître que *TCHIANG KAI CHEK* avait fait preuve de clairvoyance en comprenant que le péril communiste était plus organisé et plus dangereux que l'impérialisme japonais, mais l'opinion publique n'en croyait rien et force lui fut d'en tenir compte.

Chef théorique de la Chine, son autorité est en réalité, au moment où commence la grande croisade anticommuniste, beaucoup plus faible qu'elle ne le paraît. Ses vassaux sont fort remuants et toujours prêts à battre en brèche son autorité, et ceci nous permet d'indiquer une des très importantes raisons d'être — trop souvent oubliée par les historiens — de cette poursuite des communistes à travers la Chine que fut la grande marche.

Fidèle à une vieille tactique Chinoise qui refuse d'anéantir l'adversaire, *TCHIANG KAI CHEK* les pourchassa à travers toute la Chine, mais il faut noter qu'il les dirigea à travers les territoires des Généraux fort peu soumis à son autorité (au *YUNNAN* par exemple) et que le déferlement de la marée communiste amena ces Généraux à rechercher avec lui, pour ne pas être détruits, une alliance plus forte et plus complète.

Assez *réaliste* en politique, *TCHIANG KAI CHEK* avait *compris* que l'imminence du péril communiste ferait mieux l'unité de la Chine que tout autre moyen, les petits Chefs locaux seigneurs de la guerre étant beaucoup plus prêts, devant le danger, à abdiquer une part de leur autorité pour ne pas disparaître.

Il est bien certain que, si les éléments extérieurs n'étaient pas venus interférer, *TCHIANG KAI CHEK* aurait peut-être *paradoxalement* avec l'aide involontaire des communistes réussi à rallier à son drapeau la Chine entière. Rien d'ailleurs, comme me le disait une fois un officier, ne guérit mieux du communisme que la présence proche des communistes, et il faut reconnaître qu'à ce moment là les troupes communistes ne se montrèrent pas sous un jour idyllique, que les pays qu'elles traversèrent en gardèrent un souvenir assez cuisant — suffisant en tout cas — pour que les nationalistes puissent faire figure de libérateurs.

Mais cette lutte contre le communisme, assez habilement utilisée par *TCHIANG KAI CHEK*, arriva à son terme lorsque l'imminence de l'invasion Japonaise obligea à l'union nationale contre l'impérialisme étranger; pendant toute la guerre, nationalistes et communistes, les deux frères ennemis, se voient contraints de collaborer en alliés contre l'ennemi commun.

Notons que *TCHIANG KAI CHEK* n'a pas encore, même à ce moment, parfaitement réussi à créer une véritable unité nationale et, bien que sous l'hégémonie Généralissime, les seigneurs de la guerre continuent à garder leurs troupes personnelles et une bonne part de leur indépendance.

Quant aux communistes, s'ils lui obéissent théoriquement, en réalité ils sont beaucoup plus préoccupés de préparer leur future installation que de lutter contre l'envahisseur.

C'est là une des raisons de l'attitude de *TCHIANG KAI CHEK* pendant la guerre, qui scandalisa tant les Américains: cette sorte d'attentisme qui fit que *TCHIANG KAI CHEK* refusa toujours de s'engager complètement dans la lutte, tant à cause de la présence des autres seigneurs de la guerre que du danger communiste de jour en jour grandissant; il décida de maintenir en réserve, coûte que coûte, l'élite de sa propre armée.

Il calcula, en effet, que l'immensité de la Chine serait le meilleur atout contre l'envahisseur, qu'après 1941, les alliés étant sûrs de gagner la guerre, son intervention n'aurait pas une importance capitale

sur l'issue des événements et que, enfin, puisque les étrangers pouvaient faire la guerre pour lui, il n'était pas utile d'engager des forces qui lui seraient nécessaires par la suite. C'est pourquoi, en dépit des efforts des Américains, jamais il ne lança dans cette guerre l'élite de ses meilleurs soldats qui resta massée entre la zône qu'il contrôlait et celle occupée par les communistes. Il savait bien que ce n'est qu'une fois la guerre finie que se poserait pour lui le véritable problème: la question de vie ou de mort.

Il y a certes quelque chose de cynique dans le réalisme de cette attitude, mais il faut bien reconnaître qu'elle n'est peut-être ni si folle ni si égoïste que certains ont voulu le dire.

Lorsque après la guerre, grâce à une habile propagande américaine, *TCHIANG* KAI CHEK devint l'un des quatre Grands, sa position politique restait beaucoup plus précaire que ne le pensaient les Américains. Il avait certes gagné, sur l'ensemble de la population, un prestige considérable, mais il n'avait pas de forces suffisantes pour occuper immédiatement la Chine.

Il songea bien, un moment, utiliser comme une sorte de légion étrangère les armées japonaises pour assurer le maintien de l'ordre et la police dans les pays non encore entièrement réoccupés. Les Chinois voyaient d'ailleurs dans cette utilisation de l'ennemi traditionnel une sorte de subtile vengeance; cette subtilité échappa aux Américains qui s'occupèrent activement à rapatrier l'Armée japonaise, laissant la Chine sans défense contre les communistes qui avaient déjà fait un immense travail de préparation du terrain.

Les Américains essayèrent ensuite, avec la plus désarmente des candeurs, d'être des arbitres dans la lutte qui opposait les deux frères ennemis, ce qui permit aux communistes de gagner du temps et aux nationalistes de perdre ce qui leur restait de prestige.

"Le Chef tout puissant, le héros nationaliste est obligé maintenant de prendre conseil auprès des étrangers pour s'entendre avec les communistes!"

Pendant ces deux années de discussion, en outre, différents petits seigneurs de la guerre se réorganisèrent chez eux et cherchèrent à retrouver leur autorité d'autrefois.

Ce furent ces deux années de vaines tentatives de réconciliation et d'entretiens stériles qui permirent aux communistes bien organisés de préparer efficacement leur offensive.

Pour expliquer la rapidité du succès communiste et l'effondrement total du régime nationaliste, il est d'usage de faire ici un long exposé du pourrissement général du régime nationaliste et des qualités morales et militaires des forces communistes. Là encore, il ne faut rien exagérer. Le seul tort, mais il est capital, de *TCHIANG KAI CHEK*, est d'être resté fidèle à ses principes et de croire que l'histoire recommencerait.

En effet, dès 1948, l'Etat-Major Chinois croyait que la guerre entre le bloc des Etats-Unis et le bloc communiste était inévitable. Il croyait d'ailleurs que les Américains ne pouvaient pas, en bonne politique, laisser la Chine devenir une puissance communiste. Aussi, comme pendant la guerre avec le Japon, *TCHIANG KAI CHEK* essaya-t-il de nouveau de jouer à "qui perd gagne". Le secret de cette attitude me fut candidement révélé par un jeune officier d'Etat-Major Chinois que je rencontrais à *PEKIN*. "La guerre, me dit-il, entre les deux blocs est inévitable. *TCHIANG KAI CHEK* a perdu une bonne partie de son crédit et de son influence; le peuple est attiré par le communisme; laissons-lui faire l'expérience communiste, ce sera (et en ceci il n'avait pas tort) le meilleur moyen de l'en dégoûter vraiment. Alors interviendra une victoire internationale et une fois de plus *TCHIANG KAI CHEK* et son parti se trouveront les libérateurs."

Il n'ajouta pas, mais il aurait pu le faire, que la conquête totale de la Chine par les communistes était un moyen radical de faire disparaître tous les petits chefs de la guerre, qui auraient pu un jour devenir de dangereux rivaux, et, en effet, pendant toute la période de la "libération",

TCHIANG KAI CHEK laissa trop nettement tomber les Généraux alliés pour qu'il ne s'agisse pas là d'une volonté bien déterminée de les abandonner à leur triste sort.

De sa forteresse de Formose, entouré de ses troupes fidèles, *TCHIANG KAI CHEK* pourrait, au jour "J" intervenir comme l'élément libérant la Chine opprimée, mais, pour qu'une telle victoire soit possible, il faudrait une guerre universelle. C'est évidemment l'élément sur lequel le parti nationaliste compta d'une manière un peu trop simpliste. Certes, si une guerre intervenait dans un avenir proche, ce raisonnement s'avèrerait juste, car il est indéniable que, de l'autre côté du rideau de bambous, 95% le la population aspirent à être libérés du régime communiste. Mais, si une telle éventualité ne se produit pas, la Chine communiste deviendra de plus en plus forte et fera disparaître peu à peu les derniers éléments de résistance.

Lorsque tous ceux, capables encore de regretter la douceur de vivre qu'ils avaient connue autrefois, auront disparus (et ceci se fera peut-être en moins de 20 ans), une Chine jeune, unifiée et ardente, sera pour l'histoire du monde un élément sur lequel il faudra compter et dont l'importance ne saurait être sous-estimée.

La seule faute très grave, que commit *TCHIANG KAI CHEK* dans cette guerre, me paraît être d'avoir pensé, avec l'immense majorité de l'opinion chinoise, que, l'histoire se répétant une fois de plus, une guerre internationale lui permettrait de redevenir libre et puissant.

III

LES ETAPES ET RAISONS POSITIVES DE LA CONQUETE

Il ne faut pas oublier d'abord que l'éclatant succès des communistes est le résultat du travail commencé depuis près de 30 ans, le début de l'organisation du parti communiste chinois remontant en effet à 1921.

Au cours de leur longue lutte contre le KUO-MIN-TANG, ils eurent le loisir de perfectionner leur méthode et de former des cadres. C'est ainsi, par exemple, que ce qui fit la valeur de l'Armée communiste de métier, entraînée à la guérilla, ce furent ses cadres de sous-officiers tout autant que le génie militaire incontesté de 2 ou 3 de ses Généraux.

Pendant la guerre contre les Japonais, les 10 ans de guérillas et de clandestinité leur permirent de faire une très profonde implantation, de préparer les cadres futures; ce travail eut toujours le pas sur la résistance proprement dite; ils étaient, en effet, beaucoup plus préoccupés de cette préparation que d'une lutte contre l'adversaire Japonais, trop puissant.

En dépit des affirmations de certains romanciers décrivant la résistance Chinoise aux Japonais, leur stratégie fut beaucoup plus de compromettre le peuple et de l'engager dans cette lutte sans attaquer trop directement les forces ennemies. Ce n'est qu'après la victoire que, paradoxalement en apparence, les communistes chinois démolirent par exemple en quelques heures tous les chemins de fer du Nord de la Chine et c'est surtout pour les soldats nationalistes que, le jour de l'armistice avec les Japonais, les guérilleros communistes s'avérèrent de dangereux adversaires.

Encore une fois, il ne semble pas exagéré de dire que, pendant toutes les années de guerre avec les Japonais, l'activité de guérilla fut celle d'une très habile campagne d'implantation au Nord de la Chine et en Mandchourie surtout et c'est ce qui explique la mise en réserve par *TCHIANG KAI CHEK de ses meilleures troupes contre un adversaire dont l'influence grandissait sans cesse.*

A cette implantation dans les campagnes, s'ajouta une très habile propagande dans les écoles.

Obéissant, évidemment, aux mots d'ordre du parti, les étudiants furent les meilleurs champions de la révolution, minant du dedans toutes les possibilités de résistance. A ces deux éléments positifs se sont très vite ajoutés le désintéressement des masses à l'égard du régime nationaliste et l'indifférence apportée par la population à ces questions de régime politique. Les

paysans chinois, qui forment la grande majorité de la population et l'ensemble des commerçants ne demandent qu'à vivre en paix; pour eux "un régime en vaut bien un autre"; ajoutons d'ailleurs, pour être justes, qu'une présomption favorable existait à l'égarl du communisme qui, par la discipline de son armée, sa parfaite courtoisie à l'égard de l'habitant (ceci est une nouveauté en Chine), le parfait désintéressement de ses fonctionnaires, avait su s'attirer une certaine sympathie de la part des petites gens.

Les communistes sont maîtres en matière de propagande et ils furent comme toujours, il faut bien le reconnaître, fort habiles, mais, il ne faut pas l'oublier, si l'on veut comprendre le caractère actuel du régime communiste en Chine, ils ne furent pas pour autant des démagogues; si les communistes cherchèrent à s'acquérir la sympathie de la population, jamais ils n'essayèrent de la convertir et d'en faire de vrais communistes. Le communisme est un régime aristocratique basé sur un parti, une armée et une police, qui se méfie de la masse et des conversions d'intérêt; le nombre des adhérents au parti communiste Chinois est infime si on le compare à celui de la population entière; ils ne cherchent d'ailleurs pas à l'augmenter — bien au contraire — et leur tactique actuelle est beaucoup plus d'épurer le parti de ses éléments indésirables. L'effort vers une communisation totale se fait en deux étapes: en annihilant la volonté de la masse, en préparant par l'éducation les générations futures.

C'est pourquoi, notons-le en passant, il ne faut pas attacher — pour l'avenir de la Chine — une trop grande importance à l'information selon laquelle, dans la Chine communiste, 90% ou 95% de la population serait anti-communiste. C'est, dans la vision communiste, un inconvénient inévitable au premier stade. Mais, lorsque l'Armée et la police sont des instruments bien en place, un tel état de choses n'a aucune importance, car ces 95% de l'opposition représentent des éléments anciens et retardataires, et, au fur et à mesure, ils seront éliminés par la formation des nouvelles couches; le communisme en Chine a le temps devant lui, il est sûr de lui et de son succès. C'est donc avec une parfaite logique qu'aux premiers jours de la libération, il se montra généreux, magnanime envers ses anciens adversaires et utilisa les gens en place tant qu'il n'était pas capable de les remplacer. Mais ils ne perdent rien pour attendre et les différentes épurations, qui semblent devoir continuer longtemps, ont bien prouvé que le Gouvernement communiste saura, peu à peu, faire disparaître jusqu'au dernier tous ses adversaires.

La classe privilégiée, en Chine communiste, est naturellement les jeunes, espoir de l'avenir de la nation.

Comme nous l'avons vu précédemment, les communistes n'ont guère rencontré, en Chine, d'oppositions sérieuses, si l'on excepte quelques "richards" contre lesquels il fut facile de lutter. La seule opposition qui compta véritablement fut celle que constitua ce groupe très homogène qu'était la "famille"; c'est donc contre elle qu'ils portèrent leurs principaux efforts, qu'ils menèrent cette lutte à outrance qui paraît, à nos yeux, si odieuse.

S'ils plaident pour l'émancipation totale de la femme, s'ils font réciter aux enfants des slogans contre la famille, c'est parce qu'ils cherchent par là à détruire jusqu'en ses moindres vestiges l'ordre qui régnait anciennement.

Apprendre aux enfants à haïr leurs parents n'est pas un raffinement dans l'odieux, ce n'est que le moyen le plus frappant de bien montrer que l'ordre ancien est mort. L'enfant appartient à l'Etat, la femme est un individu qui doit son travail à l'Etat; toutes les révoltes d'un de ses membres contre sa famille, d'un ouvrier contre son patron sont assurées d'avance de l'accueil le plus sympathique de la part des autorités communistes, car chaque fait apporte, pour sa part, une contribution à la destruction de l'ancien édifice; c'est lorsque chacun ne vivra plus que par ou pour la Nation, abandonnant, en faveur d'un idéal de "fourmi," tout intérêt particulier ou familial, que la Chine pourra vraiment prétendre être devenue un Etat Communiste. *Mais, pour cela, il faut d'abord que disparaisse toute trace de l'ordre familial ancien.*

The Bishop of Bangalore offers some impressive statistics and interesting analyses in this Fides report on . . .

CATHOLIC COLLEGES IN INDIA

— By Most Rev. Thomas Pothacamury —

PERHAPS one of the unique aspects of the missionary apostolate in India, is the rapid development of Catholic higher education in a land that is still 99 per cent non-Christian.

In India there are thirty-three Universities to which 920 colleges are affiliated, having a student enrollment of about 500,000. Sixty-five of these colleges, of which thirty-four are for men, twenty-seven for women and four co-educational, are Catholic University Colleges, that is to say, institutions established and maintained by Universities or affiliated with them. These Catholic Colleges have an enrollment of nearly 32,000. Nearly 10,000 of these students are Catholics.

The present courses of study in most Catholic colleges in India are Intermediate or Pre-University Arts and Science classes. Candidates for admittance to the College Departments must present the Secondary School Leaving Certificate or High School or Senior Cambridge certificates; normally they begin college studies at the age of 16.

In a number of these colleges the students can obtain the degrees of Bachelor and Master of Arts and Science. Those who successfully do so may go on for further study in Medical Colleges or in Teachers' Training Colleges where they will be trained as High School Teachers. Also open to college graduates are clerical and administrative posts in the Indian Administrative Service and in private enterprise.

Those who wish to go on for post-graduate study can qualify as University professors. Engineering and technological schools are also open to graduates of University Colleges. It should be noted, too, that the Indian National Defense Council absorbs many candidates for service in the Army, Navy and Air Force.

HISTORICAL BACKGROUND OF CATHOLIC COLLEGES

The first Indian Universities were founded in 1857 in Bombay, Calcutta and Madras as a consequence of the Educational Dispatch of the East India Company, which declared that it was a sacred duty to supply to the people of India "those vast material and moral blessings which flow from the general diffusion of knowledge, to promote intellectual fitness, to raise the moral character of those who benefit by higher education and to produce an adequately trained personnel for public services."

The first University Colleges were opened by Protestants but these were soon followed by Catholic institutions conducted by the Jesuits who, by 1868, had the three University Colleges of Bombay, Calcutta and Trichinopoly which adopted the courses, the text-books and the methods of instruction laid down by the Universities with which they were affiliated.

The establishment of Catholic Colleges must be regarded as an absolute necessity, as it is important that the Catholic elite should not be inferior to the most cultured people of the country. A serious difficulty arises, however, from the fact that such colleges could not be restricted to Catholics alone. This is obvious from the circumstances in India.

NON-CATHOLICS IN CATHOLIC COLLEGES

Even in those parts of India where Catholics are most numerous it would be impossible to find a sufficient number of Catholic students who are capable of university studies and able to support themselves financially. It is only where the number of students is reasonably large, that one can expect that stimulus for scholastic effort that is so necessary for such institutions as we are here discussing.

The Government, moreover, imposes as a requirement for affiliation and as a condition for financial aid that the colleges be open to all without distinction of rank or religion. A happy consequence of all this is that higher education thus affords an opportunity for contact between Catholics and the most promising element of Hindu and Moslem society.

From the very beginning hundreds of non-Catholics have asked to be admitted to these Catholic Colleges. Enrolled in them are the children of Ministers of State, of high officials of Government, of prominent businessmen and of leaders of society in general. Many graduates of Catholic Colleges have distinguished themselves as leaders in social activities and we may add here that Catholic Colleges are strong defenses against that atheistic materialism which is, sad to say, infiltrating itself into university circles.

GEOGRAPHICAL DISTRIBUTION OF CATHOLIC COLLEGES

Of the sixty-five Colleges that are at present in India, thirty-seven are concentrated in the southern part of the country in the States of Mysore, Madras and Kerala. North of a line that might be drawn from Bombay to Calcutta there is but one important college, that of St. Xavier in Ranchi. The Church has relatively little influence in Madhya Pradesh, Uttar Pradesh and Punjab and this can be explained by the lack of Catholic Colleges there. If, on the other hand, the Church is strong in South India and the Catholic missions make most progress there, it is due in great measure to the institution of higher education that exist in the south.

One may find reason for criticizing the concentration of Catholic Colleges in the south. A better distribution could save expenses of time and energy but it must be remembered that these schools were established according to the exigencies of the local Christian communities.

It cannot be denied that the esteem in which Catholic education is held redounds to the Church, in the sense that she is looked upon with a more sympathetic eye. Such attacks against missionaries as those of the Missionary Inquiry Committee which are contained in the Miyoga Report are unthinkable in Southern India, Bombay and Calcutta.

HINDUS PAY TRIBUTE TO CATHOLIC COLLEGES

Following the allegations made against missionaries in the Miyoga Committee Report and subsequently in the press, a body of Hindu and Mohammedan leaders issued a statement from New Delhi on November 26, 1956, in which they express admiration for and appreciation of the work of missionaries in various spheres. In part they said: "We have had the opportunity of close contact with the work of different types of Christian institutions over a period of years. Some of us have been students in Christian schools and colleges, while others have reason to be grateful for the skill and care available in Christian hospitals and hostels. Some of us have seen at close range the work of Christian Missionary establishments of different kinds. Most of us have counted Christian Missionaries among our friends and counsellors.

"It has pained us to see lately a tendency to indulge in indiscriminate and extravagant attacks on Missionaries and their activities. Sometimes these attacks have also taken in their sweep our countrymen who are Christians. We wish to pay tribute to the high standards of integrity and public service generally maintained by Christian Missionaries in their work. We learnt a great deal from the traditions of selfless service they have established. It is not our experience that they seek to undermine patriotic or national loyalties. While they make no secret of their own faith in their religious tenets they have maintained, in general, standards of intellectual honesty and fairplay in their dealing with wards and constituents. To their example some of us owe a great deal.

"We would appeal to our fellow citizens to discount irresponsible and unfair criticism and to remember that, above all, we owe loyalty to Truth and that as a country we need to develop further the traditions of tolerance and unity in diversity which form a cherished part of our Indian heritage."

PAGAN STUDENTS IN THE MAJORITY

Catholic colleges, we have noted above, had to open their doors to non-Christians. It may, perhaps cause surprise or scandal to some to learn that pagan students often form the majority. The general figures for the sixty-five University Colleges, show that they have a total enrollment of 31,985

students of whom 12,456 are Christians. Thus Christians constitute about 40 per cent of the enrollment. We should also note that only about two-thirds of the Christians are Catholics. The non-Christian enrollment is about 60 per cent of the total.

Non-Christians constitute about 45 per cent of the professorial staffs: the total number of professors is 1,779 with 978 Catholic professors and 801 who are not Christians.

A European visitor who learned the proportion of Christian to non-Christian representation, asked a college rector: "What do you do to defend the Christian minority against the influence of pagans?" The rector answered: "The question is poorly formulated: it should say, "What do the pagans do to defend themselves against Christian influence?"

If our students were withdrawn from surroundings that are saturated with Christianity, to be thrown into a college with a pagan atmosphere there might be some reason to be worried. In reality, Christians who come from social and religious circles where Hinduism predominates, find a warm Catholic climate in the colleges. In India, in general, Catholics are a trifle more than one per cent of the total population while Christains (of whom two-thirds are Catholics) make up 40 per cent of the college enrollment.

CATHOLIC SURROUNDINGS

The air that the students breathe in Catholic Colleges is impregnated with Catholicism. There is the church that is always open; the Angelus rings three times a day; there is daily Mass, also frequent Benediction; there are opportunities for frequent Confession and Communion and annual spiritual retreats. In the libraries the better Catholic publications are at hand and students have other advantages such as study clubs, meetings of Marian Congregations and of Catholic University Students' Federations. Throughout the school year the Catholic students live in such surroundings and even during the summer vacation some can profit by attending Training Camps where leadership courses are given.

On the faculties the principal professors are priests or Catholic laymen. Teaching and discipline are based upon Christian principles and for Catholics there are courses in dogmatic and moral theology. It is this Catholic atmosphere that attracts not only non-Christian students but also non-Christian professors.

It must be admitted that conversions among the students are rare; but even if there were no conversions at all, these colleges would be necessary in order to give Catholics a first class university training, together with a solid Christian formation. Conversions may in fact be few but it is also true that because of contact with Catholic circles prejudices disappear and the pagan who has received his training in a Catholic College acquires habits and convictions that will accompany him through life.

CATHOLIC COMMISSION FOR HIGHER EDUCATION

From what has been said above, it is evident that the organization of our colleges is not, from the Catholic point of view, perfect. The first to notice defects and to remedy them are the Rectors of the colleges. The Xavier Board of Higher Education is a factor of great importance for common policy and united action in the defense and promotion of Catholic Colleges. This Board which was formed at a meeting of the Principals of Catholic Colleges in May 1951, has for its general aims and objectives, the promotion and welfare of Catholic Colleges: it assists and guides Intermediate and Degree Catholic Colleges in India; it coordinates Catholic College activity in order to bring about greater unity and effectiveness; it represents the College before the Government and before University and other authorities and, finally, it is the liaison between the College and Director of the Section on Education of the Catholic Bishops' Conference of India. The Board conducts intercollegiate examinations in religion and prescribes religious instruction courses for Intermediate and Degree students.

Besides the above-mentioned arguments for adequate Catholic institutions of higher learning in India, is the matter of fostering religious vocations. In this aspect alone these colleges have more than demonstrated their value.

The many religious vocations that come from Catholic University Colleges in India, are the good fruit that prove that these Colleges are indeed a good tree.

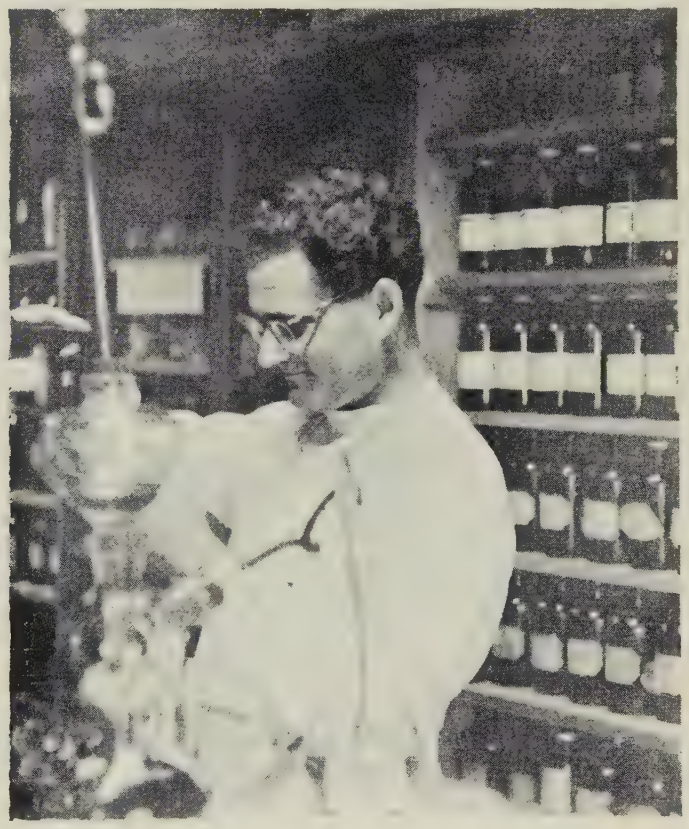
MISSION HOSPITAL

— By Rev. William Richardson

ST. MARY'S HOSPITAL in Lo Tung, Formosa, is run by the Camillian Fathers, an Order of doctors and nurses, devoted to the care of the infirm. St. Mary's, one of the outstanding hospitals in all Formosa, is typical of the institutions of mercy run by the sons and daughters of St. Camillus. Through the front door and beneath the feet of our Lady thousands of Formosans pass each year and all leave with a new understanding of true Christian charity, and very often with a desire to learn more about the Catholic Church, which inspires such charity.

Father Aldus Antonelli M.D., the Superior, performs an operation in the modern operating room at St. Mary's. Assisting at the operation are several Camillian Sister nurses.

Two Camillian Brothers, Brothers Giordan and Pozzi eat their noon meal. Both are nurses. Bro. Giordan directs the clinic and Bro. Pozzi is in charge of the medical building.



Father Melato is chief chemist at St. Mary's, and prepares most of the drugs used in the hospital and the out-patient department.

A Sister of Ministri Infirmorum tends a ward patient. The Sister nurses wear a white habit with a large red cross on the breast, while the priests and brothers wear blue with the same red cross.

Formosan patients waiting for treatment in the clinic.

Catholic nurses at morning Mass in St. Mary's Chapel.

A Brother examines some skin tissue in the clinic. St. Mary's Clinic is furnished with the most up-to-date equipment for clinical analysis and treatment.

Mother Superior greets some young arrivals at St. Mary's Kindergarten. This Kindergarten is an auxiliary work conducted by the Sisters as a means of contacting the parents and drawing them to the Church. The children are brought to St. Mary's by bicycle taxicab, called a "pedicab."

Due to Formosa's high incidence of respiratory diseases, St. Mary's Clinic is constantly full of poor people seeking injections for the relief of asthma.

A night nurse makes out her reports before checking the ward patients during her long vigil. Some of the best nurses in Formosa are trained at the hospital, and work on the staff.

A scene typical of any hospital in China. When a patient is admitted, he often brings one or more members of his family to help care for him and to cook his food. At night, as this picture shows, these relatives sleep on the floor in the wards.

Communist Policy

The Storm Spreads

SINCE the *Cheng Feng* wind veered, the Red China regime has been loudly advertising its achievements, and while admitting "mistakes," has rejected the demand for correction (as in North Vietnam) of the injustices committed during the coercive campaigns which accompanied them. The propaganda chief, Lu Ting-yi, told the delegates to the National People's Congress (NPC), that *"opposition to the Chinese Communist Party is treason."* He warned that the "Rightists" were connected with both international and domestic reactionaries, so "it is certain that there will still be a long-term class struggle in our country," which will sometimes "assume a very acute form" (*NCNA*, July 11). While the Congress was sitting, the general attack on the intellectuals reached its climax with the "exposure" of an "alliance" led by the vice-chairmen of the Democratic League, Po-chun and Lo Lung-chi, under whose influence attempts are supposed to have been made to shake off the Communist Party's "leadership" of journalism, education, scientific research, industry and commerce.

In fact, the NPC itself became a scene of "mutual denunciation" and abject self-criticism by the "Rightists," while deputies "expressed disappointment at their evasive speeches and warned them not to stall for time."

After several such "struggle meetings," written confessions were circulated on July 15 to the deputies purportedly from Chang and Lo. Ramifications of their "alliance" were unearthed among intellectuals and experts; provincial businessmen also came under fire; "landlords and rich peasants" were arrested in the countryside. Serious two-day riots at Hanyang (Wuhan, Central China) were said to have been organized by local "Rightists" "inspired by the Chang-Lo alliance"; 1,000 middle school students there attacked Government, Party and Army offices and the arsenal on June 12-13 and beat up Communist cadres.

It has now become clear that students had at one point become very unruly. "Rightist" activities have been reported from Peking's universities and from Shanghai, Tientsin, Sian, Nanking, Harbin, Hankow and other places. The atmosphere reminded many people of the eve of the May 4 movement. Peking students had organized a Hundred Flowers Society, claiming "the tide of freedom, democracy and rationalism has risen." They issued various publications and agitated in the factories with the slogan "fight new oppression and new inequality."

At Tsinghua University, "important bases of the Party's ideological front. . . . had reached a state of disintegration and paralysis," and the first secretary of the Party Committee had even spread the rumor that "Chairman Mao is under pressure" to stop the *Cheng Feng* campaign.

On July 16 Chou En-lai sternly told Peking graduates that they would have to steel themselves in the struggle so as to earn the designation of the "new youth of China" in the Mao Tse-tung epoch; building would take several decades. To add point to these remarks, the *People's Daily* of July 21 editorially rebuked students who *"unconsciously overemphasized the point that actual work should be in line with their training."* The rebuke appeared in an article on the State Council's Regulations of July 17 for unified assignment of graduates to jobs. These lay down that students must be persuaded to accept jobs assigned by the State, and "conclusions drawn from political investigation must be made on all graduating classes." Actual "counter-revolutionary crimes" are punishable by labor reform or labor education, and "elements who are seriously anti-Socialist in their views and actions, and other bad elements, must be given a work investigation for one, two or three years. During this time they will get "supplementary work assignments" and those with serious mistakes must remain in school for investigation. Those who "disregard the needs of the State" and refuse their assignments will be told to seek jobs on their own, but, as the *People's Daily* says,

"State agencies, schools and enterprises may only accept graduates assigned by the State. . . This stipulation . . . will ensure the political quality of the cadres."

Teachers as well as students are due for "re-education." For example, the vice-principal of the school concerned in the disorders in Hanyang was accused of "arrasging a riot" and "planning to stir up peasants in the neighborhood."

The vice-president of Tsinghua University, Chien Wei-chang, and the Deputy Minister of Higher Education, Tseng Chao-lun, were accused in a *People's Daily* article of July 4 of announcing at an "emergency conference" of six Peking professors, convened by Chang Po-chun to discuss the unrest among students, that they were determined not to join the Chinese Communist Party. At the Peking People's Congress, Tseng, dubbed "Chief of Staff of the Chang-Lo alliance," was accused of drafting an "anti-Socialist scientific program and encouraging the students to create disturbances" so that his clique could come forward to "clean up the mess." The All-China Federation of Scientific Societies, after meeting to criticize Tseng and Chien, adopted a resolution that Socialist science, like other services, must be systematically developed under the leadership of the CCP. Members must maintain a high degree of vigilance and avoid the mistake of assuming that they did not need ideological remoulding. (*Peking Rado*, July 20.) Professor Ku Chih-chung, after being "criticized" at meetings of the Institute of Socialism and of the Chiu San Society, "beat his chest and stomach and hurled himself against a stone pillar wildly yelling: 'I cannot live on'."

A New Form of Forced Labor

THE Chinese rightists, those not content with the Communist regime, will be dealt with in different ways. Students will not be allowed to enter higher classes; employees will not get promotion or may even be dismissed under different pretexts. Since the people depend for their livelihood on the State, which itself is directed by the Communist Party, many such means of repression are ready at hand. Yet these are not sufficient. On August 1, Lo Jui-ching, the Minister for Public Security, presented to the 78th Session of the Congress Standing Committee the Draft of the Cabinet DECISION ON THE PROBLEM OF LABOR TRAINING.

The Decision was published on August 3, and signed by Chou En-lai. On the following day it appeared in the People's Daily. How hurriedly it was composed is clear from the fact that two days later, it was found necessary to correct a grammatically faulty sentence. On the other hand the early appearance of this legal text is striking proof that the flood of criticism about lack of legality had not been useless. In earlier campaigns of similar nature, in the suppression of counter-revolutionaries for instance, the legal text was published when the campaign was over.

The Decision enumerates, in four main groups, the categories of people who will be sent to internment camps for labor training. The text was drawn up negligently or, possibly, with deliberate vagueness . The categories are as follows:

I. The jobless, vagabonds, those who habitually commit minor thefts or frauds, not amounting to criminal offences, or transgress police regulations.

II. Counter-revolutionaries and reactionaries against Socialism whose acts do not amount to criminal offences, if they have been dismissed from their jobs and have no means of livelihood.

III. Those in government offices, social organizations, economic enterprises, and schools, who refuse to work for a long period or breach discipline or offend public order, if they have been dismissed and have no means of livelihood.

IV. Those who habitually refuse labor distribution or transfer, do not accept direction in labor, complain without reason, or damage public works.

The text states clearly that the labor to which these groups are to be sent is a form of forced labor. *"The labor training is one form of implementing forced, educational reform"*.

Those undergoing labor training will come under the jurisdiction of the departments of both the Ministry for the Interior and the Ministry for Public Security. People will be assigned to the camps on application from government organs, social organizations, economic enterprises, or

schools, or from the head of the family or the guardian. The same instiutions and individuals may apply for the release of the persons whom they have had committed to the camps, in which case they themselves will become responsible for their education. The decision on interning or releasing lies either with the government committees of the provinces, autonomous areas, or special cities, or with organs to which they have delegated this task. The Decision makes no mention of limits of the terms of internment.

Work in the camps will be paid. This, as the accompanying People's Editorial notes, differentiates these Labor Training camps from the Corrective Labor camps. The editorial explains that in the Labor Training camps (as in the Corrective Labor camps) the inmates are deprived of freedom of movement. The Decision itself says they will be kept under strict discipline.

The word *rightist* does not appear in the Decision. In the edtiorial comment in the People's Daily and the Kuang Ming Daily, it is found only in a sentence common to both papers: *"The rightist elements attack us alleging that labor training is unconstitutional"*. But the categories of inmates enumerated in the Decision clearly indicate that all those who are undesirable (and in particular, those *"who complain without reason"*) are eligible for internment. In fact it is for the Party Committees in the schools, government organizations, etc., to decide who shall be interned.

The Decision indicates the constitutional basis of this legislative act by referring to Article 100 reads: *"The citizens of the People's Republic of China must abide by the Constitution and Law, uphold discipline at work, keep public order and respect social eihics"*. It might be thought that Article 8 also was relevant: *"No citizen may be arrested except by the decision of the People's Court, or with the sanction of the People's Prosecution Yuan"*, — apparently internment for an undetermined length of time is not arrest.

China News Analysis

Ho Chi Minh on Tour

A strange speech was made by the Vietnamese Communist leader, Ho Chi Minh, during a recent and sudden visit to Haiphong. China had warned, he said, that this year there might be violent typhoons and floods; urgent measures must be taken against them and also against the influenza epidemic.

"If we do not do these tasks in time, we will suffer catastrophic consequences." This inauspicious speech, believed to have been made on or about May 31, was broadcast unannounced by *Hanoi Radio* on July 7, apparently without its beginning or end. It affords some clues to the real significance of Ho's present tour of the satellities, and Hanoi's simultaneous propaganda campaign for the reunification of Vietnam under Communist rule. Some observers see the tour in the context of the complex struggles for ideological prestige and for power now going on within and between China, Russia and some of the satellite countries.

The last time Ho went on tour, in 1955, he returned with loans of 800 million yuan from China and 400 million roubles from Russia, and agreements for "technical aid." *e.g.*, geological surveys and disease prevention measures (*Moscow Radio*, July 18, 1955). Although these countries had given so much aid, Ho told the Haiphong workers the experts from "friendly countries" were hoping to return home soon; North Vietnam is "meeting many difficulties . . . because our production is not sufficient to satisfy our needs." His answer to this problem was to denounce speculators, and call for more labor discipline and austerity.

There are no signs yet in North Vietnam, as there are in China, of the withdrawal of Soviet technicians, but the "many difficulties" in the financial situation (which result from the adoption of the same economic policy as Communist China) have already taken the form of a fairly serious inflation marked by such typical phenomeha as widespread smuggling, hoarding and speculation, and the use of cigarettes as currency. Articles in *Thoi Moi* (May 1) and the *Hanoi Daily* (June 23) give a vivid impression of highly-organized armed gangs smuggling cigarettes from China in exchange for scrap metal, watches, pens, etc., and even enamelware originally exported from China.

The paper *Tram Hoa* (100 Flowers) of December 16, 1956, wrote: "Articles for

everyday use are at present going down in quality as well as in number. Raw materials are becoming scarce too. The fact is quite clear. People in the cities can hardly, or cannot, find cloth for their ordinary use. People in the countryside are no luckier when they throng State stores. Apart from a few exceptions everything has risen in price. Indispensable articles and essential foodstuffs such as firewood, vegetables, meat, mats, etc. . . become dearer and dearer every day.

"Certain people have calculated and found out that, comparing the present situation with the days when we first returned to Hanoi (October, 1954), imported goods have risen eight times in price, and home-products three or four times."

The causes of this, said the paper, are shortage of goods, inefficiency of the State enterprises and "requisition of products at an irrational price."

"After two years of economic reconstruction such phenomena are quite abnormal. They clearly demonstrate that shortcomings exist in the leadership of economic and financial affairs, mostly in the leadership of production and importation."

In these conditions, Ho may be justified in hoping for more aid from the rest of the bloc.

It remains to be seen whether the satellites can afford very much in exchange for Ho's ideological support and whether it is in the USSR's interest to bring up the question of reunification in the hope of obtaining economic viability for the Northern regime. Meanwhile South Vietnam gains strength: the Republic hopes to export 200,000 tons of rice this year.

Communism Threatens To Engulf Indonesia Within The Next Two Years

INDONESIA faces Communist political domination by 1960 unless the nation's "big three" political parties settle their differences and forge a solid anti-Communist front.

This was the opinion of many political observers who watched the Communists hack out spectacular gains in recent provincial and municipal elections in Java where more than half of Indonesia's 81,000,000 people live.

These observers now look ahead to late 1959 when the nation goes to the polls for its second Parliamentary election since independence from the Netherlands.

If the Communist Party makes as much headway in the next two years as it did from 1955 to 1957 they say it is virtually certain to gain control of the national legislative body.

Some highly placed Indonesian politicians have expressed the view that unless the three major non-Communist parties unite against the Communist assault they will see their power and influence completely submerged.

But many observers frankly doubt that any solid anti-Communist front movement will emerge because of long-standing differences.

The "big three" are the Masjumi, a Moslem Party regarded as the most pro-Western of the major political factions, the Orthodox Moslem Nahdatul Ulama and the Nationalist Party which claims President Soerkarno as founder.

After the 1955 Parliamentary elections the Nationalists and Masjumi each emerged with fifty-seven seats in the 257-seat Parliament, the Nahdatul Ulama which split from the Masjumi in 1952 gained forty-five seats and the Communists thirty-nine.

Java's recent elections have shown clearly, however, that the Communists can no longer be considered the No. 4 party of Indonesia.

In Central Java the Communists rushed the Nationalists and took from them control of the provincial legislature.

In East and West Java where the vote was still being tallied the Communists faced stiffer opposition from the Nahdatul Uulama and Masjumi. But it was more than clear they were making big inroads and had won control of the provincial capitals of Surabaya and Bandung in addition to Semarang in Central Java.

Whether the Java elections would shock the Masjumi, Nahdatul Ulama and Nationalists into uniting against the Red Party remained to be seen.

NOTES AND INFORMATION

Use of "Primitive" Vestments in Liturgical Functions is Allowed by Congregation of Rites Decree

THE Sacred Congregation of Rites has issued a decree allowing the use of "primitive" style vestments in the Mass and other liturgical functions.

Primitive vestments are the so-called Gothic ones. Long and ample, they are similar to those used in the early days of the Church in Rome, which were patterned on the toga.

The decree gives bishops the right to grant permission for the use of such vestments. It holds them responsible for seeing to it that exaggerations of style and abuses of established standards do not result from the concession.

The decree is dated August 20 and signed by His Eminence Gaetano Cardinal Cicognani and Archbishop Alfonso Carinci, prefect and secretary, respectively, of the Congregation of Rites.

The decree states:

"Since many Ordinaries and other ecclesiastics have repeatedly asked the Holy See, according to the response given on December 9, 1925, to give them the faculty of making and using vestments for the Sacrifice of the Mass and for sacred functions in the primitive style, this Sacred Congregation of Rites has established that the decision of permitting the use of such vestments should be left to the prudent judgment of Ordinaries, who shall take into account the particular conditions of the place."

The response of December 9, 1925, mentioned in the new decree is the Congregation's earlier ruling on the use of primitive vestments.

At that time the Congregation stated that in the making and use of vestments it was not lawful, without consulting the Holy See, "to depart from the accepted usage of the Church in Rome and introduce another style and shape, even an old one." In Rome the so-called Roman vestments — the ones common in the United States — have been used since the 16th century.

Since this ruling the Holy See has granted some requests to use the Gothic vestments.

The decree continued:

"However, the same Ordinaries in pronouncing such a judgment, shall take care that the greatest consideration is given to the holiness and dignity of divine worship and shall not permit that the approved discipline concerning the form of sacred vestments fall into uncounseled and temerarious abuse. Above all, they must with every care forbid all those changes that could confuse or produce scandal in the souls of the faithful."

Future of Missions will be decided in next few years, says Archbishop

CHRISTIAN communities in mission fields may be taken over by others if there are not sufficient funds in the next few years, a Vatican official warns in this year's appeal for mission contributions, Archbishop Pietro Sigismondi, Secretary of the Sacred Congregation for the Propagation of the Faith, said in his letter asking for contributions on Mission Sunday.

"It is within the next few years that the future of many Christian communities in mission countries will be decided. If, for

the lack of resources it should happen that missions will not succeed in carrying out their task, there is reason to fear that the fields will be taken over by others."

The prelate appealed to all Catholics to lead a life of prayer and sacrifice to combat the influence of atheistic materialism in mission territories.

He said: "Of this obstacle, which has joined with others to obstruct advance of the kingdom of God in the missions, we may truly say with the Gospels that it will be broken only by prayer and penance."

Archbishop Sigismondi reminded Catholics that the missions offer them the possibility of completing their Christian vocation. Christians are called upon to spread the Gospel throughout the world and missionaries are their delegates and representatives in this task.

"It is they who make it possible for you to meet the missionary engagement of your baptism," he said.

No Christian can, therefore, accept any easy or empty and idle life when confronted by the thought of the sacrifices and sufferings endured by missionaries, he added.

The Archbishop noted that modern technology is putting the formidable progress of science at the service of industrialization in mission territories.

"If there were not the Christian spirit — compounded of justice and charity — to penetrate, purify and sanctify these new structures, a terrifying conflict between continents and races would be inevitable."

In this sense, Archbishop Sigismondi concluded that missions have greatly contributed to the development of better understanding among men.

Holy Father Warns 30,000 Young Christian Workers Against False Prophets of Hate and Rebellion

THE 30,000 delegates to the world congress of Young Christian Workers were warned by His Holiness Pope Pius XII against false prophets of hate and rebellion and those who attack the dignity of marriage and the family.

He told the delegates that they must spread the idea through factories, offices and vocational schools that the acts of a worker are "the personal acts of a son of God, of a brother of Jesus Christ."

Comparing the YCW to the yeast which, mixed into an inert mass of dough, ferments and transforms it, the Pope urged delegates to fulfill their twofold task: to keep and strengthen the life of Faith in themselves and to give its benefits to those who do not have it.

The Pontiff spoke to young people from eighty-seven countries on the three basic aspects of their movement, namely that they are young, are workers and are Catholics.

He said the young are characterized by strength and drive and by dreams of the future. But their optimism, he added, is beset by terrible obstacles in the present world. Men struggle in hunger, destitution and ignorance, he noted, and some compromise their dignity and lose their ideals.

False prophets, he warned, insinuate their way into these depressed groups sowing seeds of hate and rebellion. Others, on the pretext that the world's natural resources will not suffice to feed a growing population, make attempts on the dignity of marriage and the family.

Saying that the YCW sets itself against these obstacles, the Pope continued:

"It undertakes to mold the minds and hearts (of its members) in order to make them into men conscious of their responsibilities and ready to face fearlessly the hardest tasks. This is because the YCW, wherever it has worked for a long time, has formed Christian leaders who, as such, are a hope for the social future and the Christian regeneration of the working world.

"Those economic and social problems which arise from the increase of world population, from the inequalities of the distribution of natural resources and from the insufficient development of certain regions cause some people to feel misgivings and pessimism. The young, on the contrary, are convinced that these problems can and must be solved through the collaboration of all men of good will.

"If one is resolved to examine these problems frankly, to study seriously the relevant data and to follow the commands of a Christian conscience, then no situation, no matter how grave it may appear, will for long continue its disastrous effects."

The YCW, unlike other youth groups, cannot resort to violence, deceit and other methods which fail to respect the rights of men, the Holy Father told delegates. The YCW's strength is supernatural, he declared. It comes from God and enjoys the inspiration of the Holy Ghost at every instant.

"The Young Christian Workers movement meets the problem of working life at what is perhaps its most delicate point, that is, at the moment when it first presents itself to the young man and the young woman," the Pope said.

"Leaving school to go to work, they are usually proud to play in their turn an active role in society and they are full of self-confidence. Very soon, however, cruel disillusionment fastens upon them. Too often they run up against difficult living conditions; they meet only with misunderstanding, harshness and bad example. Slowly they absorb the poison of materialistic teachings, of attitudes warped by class warfare and hatred. Thus they rapidly lose, sometimes forever, their freshness, their joy, their most lawful aspirations and soon become bitter and rebel."

"You like to consider the actions of the worker as the personal acts of a son of God, of a brother of Jesus Christ, of a freely willed effort by both mind and body towards the service of God and of the human community," the Pontiff continued.

"May then the members of your movement . . . help this concept of work to permeate the factories, offices and vocational schools.

"Here is an apostolate which is eminently practical and necessary."

There are problems throughout Europe, the Pope said, where industrial evolution has brought great numbers crowding into big cities. These problems are particularly acute and call for the special courage of the Young Christian Workers in Africa, Asia and South America, he added.

The Pope listed some of the problems: The problem of the employment of the young just leaving school, the dangers of prolonged idleness, the problems of lodging, transportation and recreation. Above all, he cited the problem of the conditions of daily work and the perils to which health and morals are exposed.

The Pontiff counseled that there be an exchange of contacts between Young Christian Workers of the more favored and the less favored countries, through correspondence, information bulletins, personal relation and repeated congresses.

"You are Catholics in the full sense of the term," the Pope said. "That is, you are not only individuals professing the truths revealed by Christ and living personally by the grace of the Redemption, but members of the Christian community, fulfilling in that community a special task which is indispensable for its life and equilibrium.

"Today, more than ever, the Church has need of young workers who valiantly. . . build up a world such as God wills it to be, a brotherly society in which the suffering of the humblset will be shared and relieved by all."

Taking note of the creation of international organizations in the postwar years which have been charged with remedying economic and cultural needs, the Holy Father said the Church, too, is qualified to engage in such a mission.

"The Church, too, by her very nature, by her history, by the devotion and competence shown by her missionaries in every clime, has proven that she is specially qualified to carry on successfully a civilizing activity, the Pope declared.

His Holiness said the Young Christian Workers also proved their competence in such an activity. They possess the power of adaptability to the most varied circumstances. Their immediate contacts with working realities have enabled them in every instance to outline a complete plan of action.

Therefore, the Pontiff said, "We wish that public authorities would give even wider recognition to its services, and assure it, particularly in those regions where the urgency of some intervention in regard to education is especially felt, the material means necessary for this capital work."

And to the congress delegates he said "We desire, beloved sons and daughters, that this world assembly of Young Christian Workers should demonstrate more clearly, both in your own eyes and those of the world, the concrete capabilities of your movement, when its members remain faithful to their high engagements. . . .

"You are not engaged in a temporal combat, merely to obtain a few advantages of an economic or social nature. Rather you aim, above all else, for the conquest of souls.

"It is your duty to make the Savior known, to make His law permeate all sectors of private and public life. His precept of brotherly love and unity must first of all be fulfilled by the young; and for that reason the mind of the Church must unceasingly increase in you, as well as the missionary spirit, knowledge of workers in other countries, and the will to correspond generously to their expectations."

The Pope related the Gospel story of how Christ came to the tomb of His friend Lazarus and began to weep. But Christ did more than weep, said the Pontiff; He approached the tomb and cried out "Lazarus, come forth!" And the corpse arose and Lazarus came out from the tomb alive.

"Beloved sons and daughters, millions of young people are still prisoners in bonds worse than those of death: the bonds of destitution, of error, of moral corruption. Do not be content merely to weep over them. . . ! Go boldly then to those souls and cry out to them the good news of the Gospel, the words of resurrection and life, which God has deposited in you for them: 'My brother, come to the truth! Come to the light! Come to love!"

Record Number of 605 Missionaries Take Part in 8th Annual Meeting

A record number of 605 religious and lay missionaries attended the eighth annual meeting here of mission sending societies, sponsored by the Mission Secretariat.

This was announced here by Father Frederick A. McGuire, C.M., executive secretary of the Mission Secretariat, at the concluding session of the meeting. He said the record figure exceeded by more than a 100 the highest attendance at any of the previous meetings. Present were 359 priests, 71 Brothers, 147 Sisters and 28 lay persons. They represented 167 mission-sending societies.

The voting delegates approved the allocation of $4,500 from Mission Secretariat funds for the employment of a fulltime secretary to work on a book drive for the foreign missions. The drive will be under the direction of Eugene Willging, chief librarian at the Catholic University of America here.

The delegates' statement said: "It is believed that through the coordination of various organizations interested in providing books for the missions, a major contribution can be made to this particular need."

Asian Institute Is Opened at Marquette

AN Institute for Asian Studies will open for the first time this fall at Marquette University here.

Dr. Wu Yuan-li, associate professor of economics, has been named Director of the institute and chairman of its faculty committee.

The institute, a center of teaching and research, will offer a minor in Asian studies. It will also undertake independent and contracted research. Apart from its academic program it will sponsor public lectures and conferences.

Dr. Wu is the author of "An Economic Survey of Communist China" and "Economic Warfare." He has been a member of the faculty since 1956.

Now in exile from his native China, Dr. Wu was formerly associated with the Central Bank of China and with the Chinese delegation to the United Nations.

Editorial comment from Catholic papers in the Far East —

Press Review

Burma Sower

Selfless Service

THIS year, in the Archdiocese of Rangoon, three priests and a religious nun celebrated their jubilees: one Ruby and the other three Golden. Father Ballenghien of Yandoon, who had known Bishop Bigandet, has been 65 years in Burma. Fathers Sellos and Picot and Mother Bibiane of the St. John's Convent of the Good Shepherd, have all been 50 years in Burma.

These priests and the nun have made a great sacrifice in choosing the missionary field as their vocation in life. They gave up the happiness of a family life and all material and worldly benefits. They gave up a life of ease and comfort, to devote themselves to their fellowmen for love of God.

In choosing a life in the mission field they had to tear themselves away from the country of their birth, where the soil looked most friendly, the plants most endearing and even the very air they breathed seemed sweeter, and the people around them their very own friends. Above all they had to leave their kith and kin, their dear parents, their brothers and sisters, and work in far-off lands where the customs and manners are different. There was never a thought of returning to their native land.

These jubilarians symbolize the spirit and sacrifice of many a priest and nun, the world over who have given themselves unreservedly for God and their fellowmen. They serve God and their fellowmen, or rather serve God in their fellowmen, irrespective of religion and race. Theirs is not a life of ease and comfort. It is a life of sacrifice, and often of living on bare necessities. Their aim is not to amass wealth. Their only aim is to spend themselves completely and unreservedly for God and their fellowmen.

These noble men and women make a daily holocaust of their lives in the service of God and their fellowmen. All those in this country who have passed through their molding hands are monuments to their untiring zeal. Their manifold services have received no publicity nor do they seek it. Yet, their simplicity of life and their devotion to duty should inspire every one of us to greater selfless service. May the example of these noble souls bring out the best in us in the service of our fellowmen for the love of God.

Philippine Catholic Sentinel

Our Political Series

IN publishing again this year a series on the candidates running for public office, THE SENTINEL believes it is fulfilling one of its obligations as a Catholic newspaper.

A newspaper has an obligation to inform the people on whatever is of vital interest to them. During election time, this means among other things, supplying the people with the facts which are needed to help them form a judgment on the candidates running for public office.

A newspaper's obligation is not to "form" public opinion in the sense of regimenting it. Rather its obligation is to serve pub-

lic opinion by providing the public with the facts necessary in order to form an opinion.

It appears to the editors that THE SENTINEL is not exempt from this obligation, provided that the necessary distinctions are made.

First, the series that appears in this and subsequent issues of THE SENTINEL represents the findings of the staff on the record of each candidate. Whenever possible, it would let the record of each one speak for itself.

Secondly, by presenting the record of the candidates, THE SENTINEL hopes to aid its readers form their own judgment according to the norms of conscience.

This statement from "The Citizen's Handbook" published in 1953 by the Catholic Welfare Organization as a public service, is pertinent:

"What should be our norm in the selection of candidates?

"Our norm should be the common good of the people as a whole. On voting we must ask ourselves this question: 'Which candidate on the basis of his moral integrity in private and public life, of his political experience and technical competence, of his political convictions respecting public issues and social policies, as well as on the basis of his political background, his party friends and backers, gives us a more solid guarantee that the common good of the people, that is to say, the cause of social justice, of religion and morality and prosperity, will be served'."

In presenting the data on the candidates, the editors have been guided by this norm. That there are human limitations involved in this task should be obvious to all.

It should be clear from the above that THE SENTINEL series does not represent a position taken by the Church. It merely represents the findings of Catholic newspapermen offered with a view to aiding readers, who are mostly Catholics, in their legitimate participation in politics.

A Catholic citizen, of course, is expected to judge and act even in secular matters according to his Catholic principles, according to the needs of the common good as he sees them in the light of his reason and of his faith. To do otherwise is to fall victim of that modern disease called secularism which separates religion from life.

But even here, there is no question of "dragging the Church into politics." Only the Hierarchy has the authority to determine when a situation so affects religion and morality that the Church must throw her full weight in defense of eternal values.

Short of such an official declaration by the Hierarchy, only the Catholic citizen and not the Church as such is involved, and his judgment and actions are his own, even when inspired by the general principles and teachings of his Church.

Hong Kong Sunday Examiner

"Rice Christians" and Relief Distribution

IN the last few years, a great deal of food, clothing and other supplies have been distributed to the poor of Hong Kong; much of this has been distributed through the medium of priests or of Catholic organizations. During the same period, many people, poor people as well as others, have been instructed in the Catholic Faith and baptized. It has been suggested by certain critics that the two things are not unconnected and that many of the converts are what have been called 'rice Christians'.

In reply to this charge, a serious one surely, we would ask the critics what it is that they would like priests to do. Are we to stop these charitable gifts? With this great tide of human misery that has surged into Hong Kong, are Christians to stand aside indifferent? If they did so, would they be worthy of the name of Christian? Rather we must thank God that we have, by the generosity of others, been able to do a little to relieve some of the worst cases of hardship, and pray that He may move many more donors to a like generosity.

It is to be noted that few of these poor people were Catholics, and the gifts which have gone out under Catholic auspices have not been given for the most part to Catholics; nor have they been given with

any condition of taking part in Catholic prayers, or receiving Catholic instruction. Catholics have followed the example of Our Lord when He fed the five thousand, feeding each and all without question and without ulterior demands.

If it is true that some of those who have received gifts of food, or who have been helped in other ways, have asked for instruction and have received it, and that of these some have been baptized, what is one to conclude? Is it surprising that the sight of Christian charity should be the means by which the grace of Faith should enter souls?

Did not Our Lord say: By this shall all men know that you are My disciples if you have love one for another? Again we ask, what would the critics have? Is instruction to be refused to those who ask for it? Can a priest refuse Baptism to one who professes faith and asks for Baptism?

Reception into the Church is not a simple, straightforward affair; the course of instruction in the Faith is long and searching, and a priest must postpone the reception of one whose dispositions are doubtful. Still, the critics think that some may have been received whose motives are unworthy or mixed. The priest is human and liable to make mistakes; he must leave this to God. But we would add that it is a very unwise thing to ascribe unworthy motives to others: we are all of us aware that in the best of our actions, there is liable to creep in some mixture of pride or selfishness or greed in our motives; we are, none of us, perfect.

St. Thomas More expressed this very well when he wrote: "Would to God that we were all of the mind that every man thought no man as bad as himself: for that were to mend both them and us. Now they blame us and we blame them; and both blameworthy. And either part more ready to find others' faults than to mend their own." A holy and a wise man surely ! We commend his words to the critics.

Distribution of relief, then, is not what could be called a missionary activity, but rather, a feeding of the hungry, a part of the second great commandment, Thou shalt love they neighbor as thyself, a commandment which every Christian must practise.

It is in fact practised not only by the generous donors who, through the Catholic Welfare organization and other bodies, have made possible these distributions in Hong Kong, but practised also by the numerous workers who have been concerned in the actual distribution.

The mere storage of bulk supplies in overcrowded Hong Kong has presented a problem which has only been solved by the cooperation of many people; such things as the sorting of clothing, the weighing out and packing of food parcels, etc., have been complicated tasks; then there has been the distribution itself.

All this has involved a great deal of arduous and devoted work, and those who have taken part in it can rightly claim St. Stephen, the first martyr, St. Lawrence, and the other great models of charity as their patrons; the saints, whom we honor for their charity to the poor, have not usually been wealthy men giving of their abundance, but beggars who solicited alms that with them they might feed the poor.

Catholic gifts have hitherto gone out for the most part through the parishes, naturally, for the parish is our fundamental organization; but the parish priests can reasonably say with the Apostles in the Acts: "It is too much that we should forgo the preaching of God's word, and bestow our care on tables."

The same plea can be made in a lesser degree by the catechists who are trained for other work. Besides, it is natural that the parish priest and his staff should not have an exact knowledge of the non-Catholic poor, and yet it is most desirable to see that no one in dire need should be missed in the distribution.

Indeed this task of distribution has been, and is, so great that it does seem necessary to set up a special organization to deal with it, the more so since the officers of Catholic Welfare hold out the hope that the gifts will continue. The searching out of the poor, the enquiry into their needs, the storage, packaging and distribution of goods, all present a problem which should be thought out and carefully rationalized.

Here certainly one must proceed cautiously: one would be sorry to see the work done otherwise than by voluntary labor,

and in particular the actual contact with the poor themselves ought to be made by people who are animated by that spirit of charity which Frederic Ozanam sought to have in the brothers of Saint Vincent de Paul; on the other hand, we should be failing in our duty of Christian charity if we did not see that these gifts of necessities reached the persons, Catholic or not, who are in real need of them. It is, we repeat, a problem that calls for careful thought.

Malayan Catholic News

Totalitarianism

A recent letter in an international publication speaks of "the totalitarian nature of Roman Catholicism." The writer is one of those who imagine the Church is a vast political organization scheming to get a strangle-hold on the free word. He would probably say that he is against both Communism and Catholicism, because one is a totalitarianism of the left, the other of the right — and he heartily detests both.

Belief that the Church likes totalitarianism was increased when she signed concordats with Hitler and Mussolini before World War II. A concordat is not an alliance, but an agreement between the Pope and a secular state, specifying what things belong to Caesar and what to God. Its object is to avoid or settle disputes that concern the relations between the Church and a secular state. Practically always, when trouble breaks out, it begins with the state encroaching on the rights of the Church.

The Concise Oxford Dictionary defines "totalitarianism" as "relating to a polity which permits no rival loyalties or parties." Since the word "polity" refers to a civil government, it is obvious the Church can't be strictly totalitarian. For the Church isn't a state; it's a church. Believe it or not, the Catholic Church has no political aims or ambitions whatsoever. When the moral law is violated by any government, she merely asserts her right to intervene, to make clear to her subjects that the law or proposal is contrary to sound morality and justice.

Moreover, it is incorrect to say the Church permits no rival loyalties or parties. For instance, in Ireland an overwhelmingly Catholic country, non-Catholic sects are permitted by the Constitution — Dublin last year had a Jewish mayor — and non-Catholic schools are supported by the State. In Rome itself, though Catholicism is the established religion of Italy, non-Catholic churches are permitted so long as they observe the police regulations.

The popular definition of "totalitarianism" is: "Nothing outside or above the State; nothing against the State; everything within the State, everything for the State." That is, the word implies the deification of the State, claiming there is no god but Caesar.

It is commonly taken for granted by our enemies that the Catholic Church is unreservedly committeed to the union of Church and State, always and everywhere. That is not quite exact. In the ancient Roman Empire, religion and State were identified: the Emperor was also high priest. In the Middle Ages the union meant cooperation between two distinct entities, the Papacy and the Holy Roman Empire; whereas in Czarist Russia and Kaiser Wilhelm's Germany it meant that since the Church was sponsored by the State, it was subordinate to the State.

Curiously enough, it was the Catholic Church which introduced into society the notion of separation of Church and State. She was the first to see the State as a secular enterprise and the Church as a distinctly religious enterprise, and the two therefore as separate, independent, sovereign entities. The head of the State was not the head of the Church at all. Christ had insisted Caesar's things should not be confounded with God's, and it was His Church that profoundly modified ancient custom on this point. The Apostles, forbidden to preach His Gospel, astonished totalitarians, by saying, "We must obey God rather than man." Most of the early martyrs died because they resisted totalitarianism. They were ready to give to Caesar what was Caesar's, but not what was God's. And so they were thrown to the lions. Catholics are definitely opposed to the totalitarian spirit, and always will be.

Newsbriefs

1.—LEADERS OF STUDENT RIOT EXECUTED

PEKING — (REUTER) — Chinese papers have reported that three ringleaders of student riots in Hanyang last June were executed.

Reports of the riots published in Chinese newspapers on Aug. 6, said that more than 1,000 students in Hanyang, Central China, rioted and demonstrated against the government on June 12 and 13.

The reports said that "counter-revolutionaries" who had since been arrested had incited the students to smash the local Communist Party offices, kidnap leading local Communists and beat them up.

The ringleaders were reported to have included the vice-principal, Wang Chien-kuo, and several teachers in the school at Hanyang, one of the three towns that make up the industrial city of Wuhan on the Yangtze River.

Organized by Rightists

Newspapers said the riots were organized by rightists in Wuhan who came under instruction of the Chang-Lo alliance — the alleged alliance between the Minister of Communications, Mr. Chang Po-chun, and the Minister of Timber Industry, Mr. Lo Lung-chi, to overthrow the leadership of the Communist Party.

The Peking report said that the sentence of an earlier court hearing was read out at a mass meeting of over 10,000 people and immediately carried out. Those executed were Wang, Chien-kuo the vice-principal, Chung Yu-wen, a teacher in the school and Yang Huan-yao a chief official in the Hanyang branch of the China Democratic League — one of the "democratic" parties which support the Communists.

Four Others Gaoled

Four other leaders were sentenced to prison for terms ranging from five to fifteen years.

Observers here said that the executions showed that the Communists wanted to give a clear warning to other students who might think of giving physical evidence of their private discontents.

The executions were obviously timed to coincide with the opening of the academic year when students will be receiving an intensive course of political education aimed at proving to them that there is no road for China between the extremes of capitalism and socialism.

Sharp Reminder

It is also a sharp reminder to any workers who may take Mr. Mao Tse-tung's remarks about the right of workers in a Communist country to strike or demonstrate too seriously.

The rectification campaign is now being broadened in scope so that it will begin to embrace the lower echelons and "the broad mass of people."

The editorial in the Peoples Daily on Thursday reproved those diehard Communists who did not trust in the masses and thought such a thing was dangerous.

With the Hanyang example before them, it is thought there will be few among the masses who will openly criticize either the government or the party even if they are

asked to help overcome the bureaucracy, subjectivism and sectarianism — the original objects of the campaign but which now have been lost in the antirightist movement.

2.—INTENSIVE POLITICAL COURSES FOR STUDENTS IN RED CHINA

PEKING, (Reuter) — School starts again for China's 70,000,000 middle and primary school students after their long summer vacation. In addition to the normal scholastic curriculum, they will return to intensive political studies aimed at showing them the superiority of communism.

The 5,000,000 middle school students will receive advanced political education, much of which will be directed against "rightists" and showing how these have "misused the rectification campaign."

The 65,000,000 primary school children, whose age limit is about 13 will have simpler courses dealing with patriotism and education in the value of and high place which labor holds.

This latter is very necessary, for China's present critical school situation means that although more students are now being educated than ever before, a great many cannot continue their education because of the rising population and greater demand.

These are being urged to take up manual tasks in factories, or especially on the land, and to study in their spare time.

Students are being taught that the old idea that study is far superior to manual labor is all wrong.

Every big center has been giving selected teachers a course in political education during the holidays, and many had their vacation cut short so that they could attend rectification meetings and the gatherings against "rightists."

Dissatisfaction

There have been many reports of dissatisfaction and unrest among students, particularly the older ones in middle schools and universities, who will also soon be returning to their studies.

All can expect that for the first term at least, a great part of their time will be taken up with "brain washing" — education in socialism and thought reform.

They will be told to shake off their bourgeois habits and ideas, and to understand that "there is no road for China between socialism and capitalism."

It is expected that those who were very outspoken when criticism was called for at the start of the rectification movement will be branded as "rightists" and will have to bear the whole brunt of organized public criticism in their schools.

3.—SOUTH KOREA DEMANDS U.N. INVESTIGATE RED MILITARY BUILD-UP

UNITED NATIONS, (UP) — The Republic of Korea has called for "an immediate and effective" United Nations investigation of a Communist build-up of advanced military bases equipped with atomic weapons and jet planes in North Korea.

Col. Ben. C. Limb, Korean Ambassador to the UN, called for the investigation as the Security Council met to consider again the South Korean application for membership in the world organization, vetoed repeatedly by Russia in the past.

The council also had before it the previously-vetoed applications of Vietnam (blocked in the past by Russia) and of Soviet satellite Outer Mongolia (vetoed in 1955 by Nationalist China).

US Ambassador Henry Cabot Lodge told the council it had "the opportunity today to correct an historical injustice."

"The Republic of Korea," Lodge said, "is a blood relation of the UN. Of all the countries in the world, none has a greater claim to membership here. . . .

"The UN has recognized the Republic of Korea as the only lawful government of

Korea. This has been confirmed in blood and battle."

Admission Blocked

In a statement issued before the council met, Limb said Korea's admission to the UN "has been blocked ever since 1949 by the outrageous abuse of the veto power exercised by the permanent Communist member of the Security Council."

"Today," Limb said, "the peace and collective security of the free world in the Far East is threatened by the jet air force and nuclear arms build-up in Communist occupied North Korea in violation of the international truce agreement.

"The UN command recognized the threat of this striking force in northern Korea — trained, equipped and directed by the Communist imperialists. In face of this clear menace, the UN command has decided to equip its own forces with the latest weapons. For the same reason, the armed forces of the Republic of Korea should be equipped similarly with modern weapons so that they can defend the nation against a threatened Communist attack.

Threat To Peace

"The Republic of Korea is convinced that the threat to the peace of Asia and the free world is so clear and imminent that the UN, in order to safeguard its principle of international peace and security, should conduct an immediate and effective inquiry into the build-up of aggressive forces and advanced military bases being equipped with jet planes and atomic weapons by the Communist commands in northern Korea."

Britain, China and the Philippines quickly joined Lodge's support of the Korean application. But Soviet vetoes were expected to block both it and the bid by Vietnam.

Outer Mongolia's application was expected to fall short of the seven council votes necessary for the approval.

4.—COMMUNISM PRESENTS REAL THREAT TO SINGAPORE

SINGAPORE, (REUTER) — Mr. Lim Yew-hock, Singapore's Chief Minister, reports the Communist threat to Singapore is real, and it was foolish to belittle it.

He told the Legislative Assembly his government had "had enough" of riots and civil disturbances in the island Crown Colony as a result of Communist activities.

Defending the Government's recent detention of forty-one persons under anti-subversion laws he twice declared in an emotional speech: "We must do our duty — cost us what it may."

He said he would never allow the minds of the people to be corrupted by the outlawed Malayan Communist Party.

Mr. Lin said: "Our duty is to preserve public security rather than to restore order after riots."

He was answering Mr. Lee Kuan-yew, of the Left-wing People's Action Party, who claimed the Government tried to preserve its political power by the detentions and by its emphasis on the danger of subversion.

Government White Paper

Mr. Lee had moved that the House deplore "inaccuracies" in the Government White Paper, published last month, in "justification of the recent purge."

(The White Paper said Communist penetration of Mr. Lee's party could no longer be disguised and that Communists were planning to seize power in the Colony).

Mr. Lee, in his speech supporting the motion, said he could not understand why the Singapore Labor Government was joining the "Colonial power" (Britain) in an attempt to destroy the People's Action Party.

He said the Government had moved against suspected subversives because a number of Left-wing unions were about to join the Trade Union Congress.

The arrests were an attempt to secure the Congress as a "mass base" for the Labor Goverment's power.

Mr. Lee declared that his party was capable of looking after its own affairs, and that the Party's leaders were consistently firm in their non-Communist stand.

"Suppresssion of Truth"

He concluded: "I deplore the attempt to smear us in the same stroke with which the Government struck down those it considered Communist. I deplore the deliberate suppression of the truth."

Mr. Yew-hock, said later in the debate: "Our conscience is clear. Is his (Mr. Lee's) conscience clear? I wonder. We have set out the grounds for our action.

"We are content to be judged by Singapore. We have had enough of violence in Singapore. We have seen the horror of days and nights of rioting."

Mr. Lee and two other members of the Party were the only supporters of his motion. Twenty-one votes which defeated the motion came from the Government benches and the opposition Liberal Socialists.

5.—YOUTHS VISIT AMERICAN PRISONERS IN RED CHINA

SHANGHAI, (REUTER) — Groups of young Americans now touring Red China have visited three fellow-countrymen who are being detained in Shanghai.

The three are Hugh Redmond, 37, serving a life sentence on a charge of spying, Father Joseph McCormack, 64 who is due to be freed from gaol next June, and Father John Wagner, 50.

Redmond and Father McCormack live in a large 10-roomed house in a Shanghai suburb, are free to see each other and can walk in the house yard at will. Father Wagner is in hospital suffering from asthma.

Redmond and Father McCormack were brought separately to the Shanghai municipal prison for interviews, which were by separate groups of Americans.

The group who saw Redmond said he was hostile and cold throughout the interview and had told them he was suspicious of visitors because be could not understand how they had been allowed to visit Moscow and Red China.

The group were certain he had not been brainwashed or converted and some of them described him as "a hundred per cent American and as hard as nails."

At first he did not appear very interested in his visitors but thawed slightly just before the interview ended.

He said: "I was thinking that you had broken American law by coming to Red China and I did not want to break the law myself by seeing you."

One of the group who saw Father McCormack said he looked bewildered and as if he were suffering from shock at seeing them.

He was very thin, seldom looked at his visitors, and from the vague replies to some of their questions they wondered if he was suffering from slight loss of memory.

He told the group he was not very used to speaking English.

Father Wagner was described as being "very warm and delighted" to see his visitors but was evasive on political questions. He had spent most of his time in hospital as he was suffering from bad asthma.

He looked in bad physical shape but was bright and cheerful and eager to talk about the United States.

Asked if he had a fair trial, he said: "As fair as could be expected.

6.—INDONESIAN LEADERS PLEDGE MUTUAL COOPERATION TO SOLVE NATIONS PROBLEMS

DJAKARTA, (AP) — President Soekarno and former Vice-President Mohammed Hatta have pledged to work together to

unite Indonesia, recently shaken by rebellions in its outlying provinces.

They signed a proclamation following five days of meetings between Hatta, Soekarno and 100 government leaders and rebel delegations.

Hatta, who resigned last December, has strongly criticized Soekarno's reorganization of the government. The former Vice-President has been regarded as a key man in the negotiations.

The conference unanimously recommended several major changes in Soekarno's reorganization plan, which some critics have described as anti-democratic because it takes powers from the Cabinet and parliament.

More Representatives

The new National Council, which has advisory powers over the Cabinet, should be expanded to include more representatives of the provinces and would become a senate-type upper house, the conference said.

Hatta would become deputy chairman of the National Council, according to the recommendations, and also would be chairman of the new National Planning Board.

The conference also urged that Soekarno's emergency cabinet be reshuffled.

Although the conference recommended that Hatta become an advisor to Soekarno, no mention was made of whether he should return to the vice-presidency.

During the conference there was a report that Soekarno had offered him the post.

Proclamation Signed

The proclamation signed by the two leaders, a red and white scroll, was described by a conference spokesman as the most important document since Indonesia declared its independence in 1945.

It declared that the two leaders believe "a unitary state of Indonesia is the property of the Indonesian people, whose obligation is the realization and development of a just and prosperous community."

Soekarno and Hatta will go together to lay wreaths on the graves of heroes of the Indonesian revolution, a conference spokesman said. Hatta then will leave for a tour of Red China. On Hatta's return, the spokesman said, he and Soekarno will move to put into effect the recommendations of the conference.

7.—RED CHINA'S NEWS SERVICE ADMITS WIDESPREAD RIOTS IN KWANGTUNG

HONG KONG — Red China's official news agency has admitted that violent anti-Communist rioting erupted last July in the South China province of Kwangtung, reports Associated Press.

A New China News Agency dispatch from Canton said five Communist officials and an unspecified number of other persons were killed in the outbreak July 12. It said "twenty-four murderers who took part in the riot were virtually eliminated the same day."

The dispatch, dated Aug. 27, reached Hong Kong only Tuesday. It did not give the number of persons taking part in the riots. But it said they attacked a government food station, a tax office and other buildings.

The Communist account confirmed an Aug. 6 report by the official Nationalist Chinese Central News Agency from Taipei that students, farmers and militiamen had staged an armed uprising against the Chinese Reds in Kwangtung July 12.

The Nationalist agency said more than 1,000 farmers and militiamen took part in the fighting and seven Communists were killed. It added that more than 10,000 Red troops were rushed to the scene, where they killed a number of dissidents, captured forty and executed four on the spot.

The Red China agency account said "all criminals connected with this counter-revolutionary riot were apprehended in less than ten days."

This bare account of the event gave no reason for the rioting. The sparse details were given in an article reporting a joint statement of the Kwangtung Provincial Peoples Council and Peoples Liberation Army Headquarters praising militiamen and people who "took up arms to attack resolutely the counter-revolutionary bandits in defence of socialism."

Praising their "high degree of Socialist consciousness and spirit of revolutionary heroism," it said they "climbed mountains and waded through water day and night in pursuit of the bandits. On contact, the counter-revolutionary bandits were routed within 20 minutes before civilian police and public security troops arrived.

Scattered rioting has been reported in Red China since the start of the campaign of criticism of the Communist Party, which began in May.

The worst of these occurred in Hanyang, one of three cities of the Wuhan complex in Hupeh province, when more than 1,000 students went berserk and attacked Communist officials and buildings. But no one was killed.

8.—DECISION ON AMERICAN NEWSMEN NOW RESTS WITH PEKING

HONG KONG — If Peking is interested in exchanging Chinese and American reporters it should apply for the entry of Chinese newsmen into the United States, declared Mr. Christian A. Herter, the United States Under-Secretary of State, on arrival at Kai Tak Airport.

Mr. Herter flew in from Bangkok after attending Malaya's, independence celebrations. He was accompanied by Mr. James P. Richards, President Eisenhower's personal ambassador to the Merdeka festivities.

A number of American correspondents who are awaiting permission from Peking to enter China, met Mr. Herter at the airport with a barrage of questions centered on their admission into Chinese territory.

Mr. Herter, summing up the situation, said he had nothing to add to the information given recently by Mr. John Foster Dulles, Secretary of State but added:

"It seems to me that the question is now up to the Chinese Government—if they are really interested in reciprocity. As far as I know, Washington has not received any applications, so there is no test case, so to speak, to go on."

Mr. Herter said the final decision on the admission of Chinese reporters would have to be made by the U.S. Attorney General in consultation with the Secretary of State.

On Mr. Dulles' statement that no reciprocity would be granted to Chinese newsmen, he said: "All I can say is that this question would have come up inevitably. It is only right for the State Department to make clear that it itself could not grant reciprocity because it's in no position to do so."

But he added: "I think I can say this in all candor that it was certainly not with any idea of making it more difficult for correspondents to get in."

9.—DIEM URGES MORAL REARMAMENT OF S.E. ASIA

CANBERRA, — (UP) — President Ngo Dinh Diem of Vietnam has told the Australian Parliament that "moral and spiritual rearmament" is more necessary than the force of arms to defend freedom in Southeast Asia against subversion.

Responding to a toast to his health, the visiting chief executive of the Vietnam republic said "each day we have to defend our peaceful enterprise against subversive attempts whose dangerous nature is well understood by the powers which have assumed responsibility for maintaining security in Southeast Asia.

"Against such danger, the force of arms seems to me less necessary than moral and spiritual rearmament and a solid cultural union of the peoples of the free world, especially of Southeast Asia," he said.

"We ardently desire such union," he added emphatically.

Diem said Vietnam was happy to note that concurrently with the strengthening of security the powers concerned did not neglect the equally important task of increasing the economic resources of the area and raising the living standard of its people, "for it is true that subversive ideas could thrive only on excessive poverty."

He expressed gratification that Vietnam was entrusted to organize the next conference of the Colombo Plan, of which she had been one of the first members.

Diem thanked opposition leader Herbert Evatt for his attention to the problem of peace and liberty in Vietnam.

"No country of Asia is more eager for peace than Vietnam. And none more receptive to democratic principles.

"The task confronting the present generation is to re-establish with permanent values our traditions and lessons drawn from the experience of our elders in democracy, the moral unity of our people," Diem declared.

10.—BIRTH CONTROL CAMPAIGN GAINS MOMENTUM IN CHINA

PEKING — (AP) — The land of Confucius is practising birth control. In the land where for centuries the large family has been honored and sought after to provide sons to worship ancestors, the small family today is officially recommended, with all the weight of the Communist state.

This is a revolution, carried on the wings of Marxist materialism which is reshaping traditional Chinese thought in every sphere.

"Birth control is of course entirely voluntary in China," Health Ministry official say. "All we do is to popularize the idea and provide the means. For six years after the liberation the state remained neutral. Then, in 1955, we launched our campaign."

Now throughout Red China, even to the remotest hamlets, the revolutionary idea of birth control has made its way, and the means to practice it are available. Government health workers tour the villages and farms with motorized drug stores at regular intervals.

"Through our network," said one ministry official proudly, "there is nobody in China we cannot reach."

Though birth control is still voluntary, the state is leaning toward it now with all the gigantic power of persuasion at its disposal. All over immense China an unceasing campaign is in progress, by newspaper articles, radio talks, travelling exhibitions and public lectures, to wean the Chinese people away from their traditional beliefs and habits towards the idea of the smaller family.

In most of the large cities public exhibitions of an almost unbearable realism are on show, and generally well attended. They consist partly of pictures of father and mother in the home. The first picture shows them surrounded by hordes of squalling infants, unable to study their Marxism-Leninism.

The second shows the happy tranquility of a home in which two, or at the very most four, docile children are playing quietly in the corner. Four is the maximum family officially recommended.

These are followed by diagrams and cross sections of the human body.

"Contraceptive appliances are still in short supply," the Health Ministry says, "and for the moment government officials and industrial workers are given priority in obtaining them. Our ministry makes estimates of probable consumption, which are passed on to the factories which make the contraceptive devices."

Clinical abortion is not generally approved of in Red China because of danger of health, but recommended practices include sterillization and later marriage. Sterillization of the male is now increasingly popular in Red China.

Present Red Chinese law prescribes 18 as the minimum marriageable age for women and 20 for men. At a recent medical congress several speakers suggested that the respective ages be raised to 24 and 28, and these suggestions have been echoed in the Peoples' National Congress, the Chinese equivalent of parliament.

Book Reviews

CHINA AND THE CROSS

By Dom Columba Cary-Elwes, O.S.B. 308 pp. Kenedy. 1957. US $3.95.

This penetrating survey of Christianity in China describes the little known Nestorian missions of the 7th century; the astonishing work of the medieval Franciscans; the brilliant Jesuit age which ended with the controversy over the Chinese rites; the flourishing Catholic and Protestant missions of modern times; and recent Communist persecutions.

The author, an English Benedictine scholar now living in the United States, skillfully explains how political tensions and individual limitations have affected the missions in the past; and he gives a balanced view on problems which may face future missioners in China.

ONE FRONT ACROSS THE WORLD

By Douglas Hyde. 270 pp. Newman US $3.50

Douglas Hyde, former editor of the Communist Daily Worker, and more recently a convert to Catholicism has toured the Far East in order to observe at first hand the invisible struggle between communism and Christianity for the soul of Asia. This book is the result of his travels and observations in this critical area of the world.

In the front line of Christian resistance are the missionaries, and Mr. Hyde begins his book with the story of Father Philip Crosbie and other Europeans captured in Korea, who endured the Death March to the Yalu River. This gives the tone and temper of the Far Eastern situation today, and Douglas Hyde goes on to describe his own reactions to India, Pakistan, Burma, Hong Kong, Japan and Korea, from all of which he carried away the overwhelming impression of a spiritual vacuum created wherever people have renounced their own religion and remain poised between Eastern tradition and Western political realism, between belief and unbelief.

Douglas Hyde combines the observant eye of the trained journalist with the moral vision of a man who has, after a long search, arrived at the certainty of faith. *One Front Across the World* is full of vivid facts and details of life in war-scarred Korea; but the facts and details would make little sense had not Douglas Hyde set them so firmly in their place as part of a world-wide pattern.

Reviews in Brief

THE ARTS OF JAPAN

By Hugo Munsterberg. 201 pp. Tuttle. 1957. US $7.50.

It would be hard to find a more attractive introduction to an understanding of Japanese life and culture than this beautiful book with its magnificent photographs and color illustrations. Printed in Japan, the book covers the history of Japanese art from prehistoric times to the present.

CELL 23 — SHANGHAI

By André Bonnichon, S.J. 32 pp. Catholic Social Guild. 1955. Six pence.

Reprinted in pamphlet form from The Month by the Catholic Social Guild of Oxford, England, this brief recounting by a French missioner of his experiences in a Communist jail is a moving document on the persecution of the Church in China.

THE HEIKE STORY

By Eiji Yoskikawa. 627 pp. Knopf. 1956. US $4.95.

This excellent novel about twelfth century Japan is recommended to missioners and others who wish to acquire information on Japanese history, art and feudal customs. Translated from a current best-seller in Japan, it is an interesting story of war and intrigue at the court in Kyoto.

INDIAN STUDENTS ON AN AMERICAN CAMPUS

By Richard D. Lambert and Marvin Bressler. 122 pp. University of Minnesota. 1956. US$ 3.00.

An interesting and objective analysis of the reactions of a group of students from India to various aspects of American life. Several of the men express themselves in a critical way about some of our customs; others state their opposition of the aims of the Christian missions in India. Of interest to educators and missioners.

SAINT FRANCIS XAVIER

By James Brodrick, S.J. 359 pp. Image Books. 1957. US 95 cents.

A paper-back reprint of Fr. Brodrick's great biography of the Apostle of the Indies, covering Xavier's exciting career from his birth in Spain until his death on Sancian Island off the China coast. One of the great masterpieces of modern missionary biography here made available to Catholic readers at a popular price.

THE THEME SONG OF ASSUNTA

By one of her Sisters. 166 pp. Franciscan Missionaries of Mary. 1956. US $2.00.

A tender and devout tribute to Maria Assunta Pallotta (1878-1905), a young Italian peasant girl of deep religious feeling, who entered the institute of the Franciscan Missionaries of Mary and died in the China missions. In 1954, she was beatified by Pope Pius XII.

HUNZA, LOST KINGDOM OF THE THE HIMALAYAS

By John Clark. 270 pp. Funk & Wagnalls. 1956. US $5.00.

An American geologist and engineer describes twenty months which he spent in Hunza, a kingdom just over the border of Pakistan, teaching modern methods of farming and herd management to an intelligent, but backward, people. Of missionary value, since it shows a Moslem people almost untouched by Christianity.

THE WISE MAN FROM THE WEST

By Vincent Cronin. 276 pp. Image Books. 1257. US 85 cents.

The splendid story of Matteo Ricci, a courageous and talented Jesuit missioner, who was also a brilliant geographer, mathematician and linguist. Ricci entered China in disguise in 1583 and strove with all his heart and mind to win the Chinese people to Christ. A welcome addition to the Image Books reprint series.

TO THE GREAT SOUTHERN SEA

By William Albert Robinson. 230 pp. Harcourt, Brace. 1956, US $5.00.

Here is a modern Odyssey: the story of the author's elevenmenth, 15,000 mile voyage in a seventy-foot brigantine "Varua" from Tahiti across the stormy Pacific to the coast of Chile, then northward in the Humbolt Current to Panama, and back along the trade winds to Tahiti. The book is full of interesting information about the Polynesians and other peoples encountered at ports of call.

LAY PEOPLE IN THE CHURCH

By Yves M. J. Congar, O. P. Translated by Donald Attwater. 460 pp. Newman. US$6.50.

Serious students of problems connected with the layman's position within the Church will appreciate this wonderfully clear analysis by a leading French theologian. Ranging with ease and harmony over Scripture and tradition, history and current developments, Fr. Congar outlines in logical form the vital role which laymen ought to play in the life of the Church and in her apostolic mission.

Mission Chronicle

CHINA

GOVERNOR PRAISES WORK OF MARYKNOLL FATHERS

HONG KONG — The Governor of Hong Kong, Sir Alexander Grantham, praised the refugee work of the Maryknoll Fathers here in an address opening the new Maryknoll Fathers' School.

"The Maryknoll Fathers have been here for only a few years," said His Excellency, "but what a great deal they have done in that time in the way of housing, medical care and education."

He added that the Marynoll Fathers had done much to help solve the refugee problem and he hoped that when the problem no longer existed they would remain in Hong Kong where there would still be a great deal of useful Christian work for them to do.

The Maryknoll Fathers' School, a modern primary and secondary school for fifteen hundred refugee children was constructed by Father Peter Reilly, Maryknoller from Roxbury, Mass.

Father Reilly is pastor of St. Peter in Chains parish, a "resettlement area" where 70,000 people who fled Communist China are crowded into an area less than a quarter-mile square.

The school which cost US 175,000 to build has twenty-four classrooms, four science laboratories, an enclosed combination basketball court and assembly hall, and a roof playground.

The Governor praising the American missioners said: "I speak from firsthand knowledge, for on my various meanderings around the Colony I have visited their establishments of one kind or another. What always struck me was how cheerfully they and their lay helpers went about their tasks.

"We are certainly not downhearted or overwhelmed by the refugee problem, as some casual visitor to the Colony might expect us to be. We refuse to be overwhelmed; and by 'we' I mean the people of Hong Kong generally, which includes their government, and also the voluntary agencies.

"What a debt we owe to these voluntary agencies, under which term I include religious organizations such as the Maryknoll Fathers and the Maryknoll Sisters. They believe in deeds, not words," concluded the Governor.

In his speech of welcome, the Maryknoll Regional Superior for South China, Father James F. Smith summed up the progress the Maryknoll Fathers had made in refugee work here during the past five years.

In that time they have established parishes, schools, medical clinics, social centers and workshops in four large refugee resettlement areas having a population of 174,000.

The five medical clinics staffed by resident nurses and visited once a week by both staff and voluntary doctors treated 125,841 patients last year alone. The schools in these areas have a total of sixty-two classrooms, and an enrollment of 5,078 children.

Since 1952, the Maryknoll Fathers have baptized 11,320 converts in their refugee parishes.

RED CHINA RENEWS PERSECTION; OPPOSITION TO 'PATRIOTIC ASSOCIATION' INCREASING

HONG KONG — Open persecution of the Church in Red China has been renewed

with the arest of two priests in Tsingtao, according to information received here.

The arrests came, reports stated, as opposition to the Communist-dominated "Patriotic Association of Chinese Catholics" is growing among the faithful.

The Red regime forced the National Catholic Conference to set up the association at its Peking meeting earlier this summer. Organized over the protests of many Catholic prelates, priests and laymen, the association is a tool of the Reds to subjugate the Church in China completely, prevent all contact with the Holy See and use the Church's organization to further communism.

One of the two priests arrested in Tsingtao is Father Joseph Kuo, S.V.D. He was jailed shortly after his return from the Peking conference, where he opposed the formation of the "patriotic" association. The 30-year-old priest went to the conference as a delegate a short time after being released from five years of imprisonment for "counter-revolutionary activity."

Also arrested was Father Tchang, Tsingtao diocesan priest. He was accused of speaking against the Red-sponsored association.

The Communist regime has continually proclaimed that membership in the association would not be compulsory, but strictly "voluntary".

Word has also reached here of the arrest in January of Father Aloysius Lii, Vicar General of the Tsingtao diocese, Father Aloysius Wei and three Chinese Franciscan Sisters. All were arrested in Tsingtao.

The Chinese Communist press, meanwhile, has denounced a number of prominent Catholic laymen, including a deputy in the National People's Congress, for criticizing the Red move to form an "independent church".

Nieh Kuo-ping, vice chairman of the Tientsin Committee for Promoting a Patriotic Movement of Catholics and a member of the Red Parliament, is reported to have condemned the imprisonment of Catholics for "political crimes," defended the work of the Legion of Mary and demanded the immediate release of Bishop Ignatius Kung of Shanghai, who was jailed in 1955.

Another prominent Tientsin Catholic layman, Kao Chingpshen, is reported to have defended the Church's teaching on private property and criticized the Communist system for its lack of mercy and justice.

Both men were described by the Communist New China News Agency as "jackals kept by imperialists, persistently anti-Communist and anti-people."

In Shanghai, Chu Kung-shia, Catholic member of the Advisory People's Political Consultative Conference, Ku Shou-hsi and a woman, Tung Kue-min, have been accused of being Catholic "rightists".

Chu Kung-shia is quoted as having told the Peking conference that "the Pope in Rome is the head of Catholics all over the world, whom we must obey unconditionally." He is also quoted as saying:

"We fear no violence. The more oppressed we are, the stronger we become."

The only Catholics to support the "patriotic" association have been Fathers John Baptist Li, former Vicar General of the Nanking archdiocese, and Paul Francis Ly, Vicar General of Peking. Father Li has twice been excommunicated by the Holy See. Father Ly is known to be favorable to the Communist regime and for this reason has been ostracized by the clergy and laity of Peking. Both priests recently asserted that there is complete religious freedom in Red China.

HONG KONG PAROCHIAL SCHOOLS OPEN WITH INCREASED ENROLLMENT

HONG KONG — Parochial schools in this city opened the 1957 school term with substantial increases in enrollment reported in all classes. In addition three new schools were added to the 135 Catholic Schools already established here.

One of these schools, St. Jude's School, a primary school with fourteen classrooms opened its doors to some 1,000 pupils. In Kowloontsai the new Maryknoll Fathers'

School has English and Chinese sections. Its twenty-four classrooms provide school desks for 1,500 pupils.

Most of the schools have enlarged their facilities so as to provide more school desks. Maryknoll Convent School in Kowloon opened its new term with 1,421 pupils against 910 during the previous year. Tang King Po School of the Salesian Fathers has now 1,030 pupils against previous 681; Our Lady's School of the Salesian Sisters reports 913 pupils against 451 during the past year; Precious Blood Girls' Middle School has an enrollment of 3,230 pupils, an increase of more than 700 compared with the previous year.

The Pope Pius XII Primary School at Ngau Tau Kok, which last year added a new building to its premises, was able to increase its enrollment from 821 pupils to 1,800. In the new parish of Our Lady Star of the Sea at Chaiwan the Maryknoll Sisters increased their enrollment to 1,051 pupils from the previous 650.

The total enrollments in all Catholic schools are not yet available but it would seem that the figure of 47,908 given in the Catholic Directory last year has increased by nearly 50 per cent.

RELIEF FOR TYPHOON VICTIMS; SQUATTERS ARE MOST AFFECTED

HONG KONG — More than 5,000 people mainly squatters, whose homes were totally destroyed or severely damaged by Typhoon Gloria were provided with free meals at the various Welfare Centers of the Colony.

Five hundred women and children were accommodated temporarily at the Catholic Center in Homantin where food and relief were provided to them.

At the Bishop Valtorta Welfare Center, the Maryknoll Sisters worked late to help the homeless and to give out 2,400 loaves of bread and sixty cakes to the victims. When the bread ran short, 75 packages of noodles were distributed.

Relief work was reported from many parts of the Colony and also from the New Territories.

In Fanling, the famous Border Padre, Father Poletti, was busy the whole day helping the poor people in the surrounding districts who were rendered homeless. He distributed many food packages.

INDIA

CATHOLIC KILLED, 13 PRIESTS ATTACKED AS VIOLENCE ERUPTS OVER KERALA EDUCATION BILL

TRIVANDRUM, India — Violence has broken out in the dispute over a Communist-sponsored school bill in the southwest Indian state of Kerala.

A Catholic layman is dead, the leader of the Anti-Communist Front is seriously injured, and thirteen priests have been beaten following an organized Catholic protest against the bill aimed at the mass expropriation of private schools.

Forty-two-year-old Thomas Verghese, father of five children, died of injuries received when a group of Catholic demonstrators, waving black flags, was attacked by red flag waving Communists in Alleppey.

The president of the Anti-Communist Front, B. Willington, is in serious condition in a Catholic hospital near Quilon after he was beaten by Red agitators following the massive anti-bill demonstration in Trivandrum.

According to Father Joseph Vadakkan, the founder of the Anti-Communist Front, Mr. Wellington was the victim of a "well-planned and cruel" attack in which he suffered the loss of one eye and serious head injuries.

"All freedom-loving, democratic people" should condemn such action, Father Vadakkan told a group of 15,000 persons which had gathered at Trichur to condemn the use of violence by Communists. "The attack was a blow to democracy, a slap at freedom-loving people."

Father Vadakkan also told the crowd that six priests had been waylaid, beaten and robbed following the Trivandrum demonstration. Another speaker described an attack on four priests as they drove in a car toward Trivandrum's cathedral the day of the demonstration.

This attack was said to have been led by the brother of a Communist member of the Kerala state legislature. Three other priests were victims of Communist molestation; one was beaten with a cudgel.

Meanwhile, Communists here have been harrassing priests as they walk on the streets in retaliation for the successful mass demonstration against the school bill.

Organized by Catholics, members of all religions and all non-Communist political parties — more than 100,000 persons in all — took part in the three-hour procession. Communist counter-demonstrations the day before and the day after the anti-bill protest meeting failed to bring more than 5,000 participants to the city.

Slogans and placards used in the Communist demonstrations showed that the Reds are now consolidating their attack and aiming it at the Catholic Church. Red minister of Education Thomas Mundasserry has charged that the anti-bill demonstration was sponsored by the Church's anti-Communist front.

"The whole thing appeared inspired and encouraged by interests other than Indian," he told the local press. Mr. Mundasserry cited the fact that many foreign press correspondents were in Trivandrum for the demonstration to support his charge that the anti-bill demonstration was fomented by outside interests.

He characterized the demonstration as a "spectacular manifestation of the aversion of the Catholic Church for the Kerala Communist government."

Kerala Communist party chief, M.N. Govindan Nair, has taken the party's plea for central government support of the education bill to New Delhi. He also voiced the party's charges against the Catholic Church to Hindu legislators in the nation's capital.

Mr. Nair, however, encountered opposition in K. Madhava Menon, former Kerala Congress party chief, who denounced the Red allegations as false and said it was impossible that Communists should say that all anti-bill agitation was confined to Catholics.

Meanwhile, in the teeth of a united opposition, the Kerala Communist government has approved seventeen of the education bill's thirty-five clauses. Save for a handful of nominal amendments, Mr. Mundasserry turned down most of the 310 modifications which have been proposed by opposition members in the legislative assembly.

A special evening session was scheduled for September 1 to complete discussion on the bill and to pass the remaining eighteen clauses. Those clauses of the bill which call for mass expropriation of private schools must receive the approval of India's central government and be signed by President Rejendra Prasad before becoming law.

JESUIT IS RENAMED TO INDIA'S 10-MAN UN DELEGATION

SHEMBAGANUR, India — Father Jerome D'Souza, famed Indian Jesuit, has been renamed to the Indian delegation to the UN General Assembly.

Rector of Sacred Heart College here, Father D'Souza is one of a ten-member delegation, headed by Minister of Defense V.K. Krishna Menon.

Last year the Jesuit was a member of the twenty-four-member Indian delegation. His career as a UN delegate began in 1949. He also attended the 1951 and 1955 sessions.

The 60-year-old priest was a member of the constituent assembly which met in 1949 to draft India's new constitution. Father D'Souza is the founder of the Catholic Social Order Institute at Poona, which works to spread the Church's social teachings in India.

A Catholic will also be a member of neighboring Pakistan's UN delegation. He is Peter Paul Gomez, a member of the national legislature. The nine-person delegation is headed by Foreign Minister Malik Firoz Khan Noon.

CONVERT-PRELATE'S LIFE PUBLISHED; LED THOUSANDS FROM SCHISM TO CHURCH

TRIVANDRUM, India — A biography of Archbishop Mar Ivanios of Trivandrum has been issued here on the fourth anniversary of the prelate's death.

The volume was published by St. Mary's press here, one of the many institutions founded by the Archbishop, who died at the age of 70.

Called India's Cardinal Newman, Archbishop Ivanios was a bishop in the Jacobite schismatic church of Kerala before his conversion to the Catholic Church in 1930.

That event marked the start of a reunion movement which so far has brought some 80,000 Jacobites into the Catholic Church. They are members of the Syro-Malankara Rite, a new rite in the Catholic Church. In most of its services it uses Malayalam, the language of Kerala.

Archbishop Ivanios was succeeded in 1950 by his auxilary, Archbishop Benedict Mar Gregorios, also a Jacobite convert.

KERALA CATHOLIC SCHOOLS CLOSE IN PROTEST AGAINST RED LAW

TRIVANDRUM, India — All Catholic schools and many conducted by other Christian denominations in Kerala have closed in silent protest against passage of the Red government's school bill.

Catholic officials chose this method to protest the education legislation which, if approved by the governor, would give the state complete power to appoint teachers to private schools and to expropriate the schools themselves.

The schools were closed after the Christian Education Action committee, a group of Catholic and other Christian representatives interested in private school education, had issued an appeal for a hartal against the measure.

"Hartal" is an Indian term used to designate a complete stopping of all activities in a particular area to indicate mourning or protest against an incident which has provoked general resentment among the citizenry.

In response to the committee's appeal, 1,691 Catholic schools immediately closed their doors. They were joined by hundreds of other Christian schools.

Catholic authorities in Kerala have made it clear to government officials that their schools preferred to close rather than submit to the provisions of the education bill.

Students at Catholic colleges in Kerala state left their classes and went in procession through streets of many towns. Resolutions of protest against the bill were adopted.

Some Hindu schools around this capital city remained open but did not have enough students to conduct classes.

When the hartal was originally announced, the state's Communist government declared it would classify protests as a political campaign against the government. Under existing education laws Kerala schools cannot be used for political purposes.

Joseph Mundasserry, Kerala Education Minister, labeled the hartal an illegal move. He asserted that it offered reason for the government to take action against school managements.

While Catholics continued to protest the education bill, Communists in the state tried to split the unity of Catholics in the fight for private schools.

A provision in the school measure aimed at increasing the wages of teachers in private schools is being used as a wedge between Catholic lay teachers and their clerical superiors.

Propaganda is being used by the Reds in an attempt to separate as many as possible of the faithful from the Catholic Hierarchy. Laymen with prominent positions in the community have been approached with offers of high-paying jobs in the state government.

Attempts have been made to spread dissension among the three Catholic Rites—Latin, Syro-Malankara, and Syro-Malabarese.

Catholics have been portrayed in propaganda releases as being opposed to the best interests of the nation and as being led by a foreign power.

Communists have sought to paralyze the Catholic press. In Trivandrum a local printers' union went on strike, demanding an 8 per cent bonus. The Hindu pressmen

signed contracts with all employers except the St. Joseph Press, operated by the Carmelite Fathers. They demanded a 25 per cent bonus and refused to settle for 10 per cent which was offered them.

One move to split the Christian community was the naming of a Jacobite Christian to the pivotal post as vice-chancellor of a new state university. The Jacobites are a powerful dissident Christian sect. In number they are second only to the Catholics in Kerala.

RED MINISTER GUILTY OF LIBEL

TRICHUR, India — Kerala's Communist Minister of Education, Joseph Mundasserry, was found guilty of libeling a Catholic priest by a court here.

The court decided in favor of Father Joseph Vadakkan, 39, founder of Kerala's Anti-Communist Front, who had brought suit against Mr. Mundasserry as editor of Navajeevan, the official Communist newspaper in Kerala.

Mr. Mundasserry was ordered to pay a fine of 51 rupees ($10.71) or serve a month in jail for defaming Father Vadakkan. He paid the fine.

Hearings into the sensational suit dragged on for three years and took up scores of sittings. The case arose from a story in Navajeevan in 1954 which quoted a Socialist party leader as saying Father Vadakkan had been receiving $2,500 per month from then U.S. Ambassador George V. Allen.

The speech had been made by Mathai Manjuran, Catholic-born leader of Kerala's Marxist-based Socialist party, during an election campaign in Narakkal constituency.

In his suit, Father Vadakkan named both Mr. Manjuran and Mr. Mundasserry as defendants. However, the charge against Mr. Manjuran was dismissed by the court after he proved he had not mentioned the priest's name in his speech.

The story in Navajeevan about the speech mentioned "Brother Vadakkan" — at that time the priest was a seminarian with the title of Brother. It called him a "traitor and an American spy."

A packed courtroom here heard the judgment against the education minister. The decision made headlines in India's national press. Mr. Mundasserry founded Navajeevan and was its editor until he was appointed to the cabinet post in the Red-dominated Kerala government.

INDIAN MOVIES ARE BEING MADE ON CATHOLIC THEMES

MADRAS, India — A Hindu motion picture company is making two films based on Indian Catholic themes.

The first film is a movie version of the story of St. Mary Magdalene. Material and interpretation of the story are taken from a well known poem about the saint, written by a Hindu poet in Malayalam, a leading south Indian language.

The other movie centers about the famous shrine of Our Lady of Health at Vailankanni.

The Vailankanni shrine, sometimes called the "Lourdes of India," is renowned for its annual festival which attracts people from all over India. Our Lady is supposed, in the legend, to have appeared at the shrine three times.

ARCHBISHOP BRANDS AS 'LIE' RED CHARGES OF MONEY-MAKING CATHOLIC SCHOOLS IN INDIA

MADRAS, India — An Indian Archbishop has branded Red charges that Catholic schools in this country are money-making institutions as a blatant lie.

Archbishop Louis Mathias, S.D.B., of Madras-Mylapore, spoke here with a special eye on the situation in Kerala where the ruling Red government has put through a bill nationalizing educational institutions. During discussion of the bill's provisions, Communist spokesmen alleged that Catholic schools there are being run on commercial lines with money-making as their primary motive.

"When you make such a charge, we have to say that you are telling a lie," Archbishop Mathias declared in his speech. He was presiding over the 50th anniversary celebrations of a leading Madras Catholic school founded by the Salesian congregation, of which he is a member.

The prelate remarked that many Indian leaders had received their education in Catholic institutions. A number of the persons who expressed critical opinions in Kerala, he said, have studied in Christian schools, possibly with the funds of the owners of these schools.

Archbishop Mathias said that when Kerala Communists make such an allegation against Catholic agencies, they themselves know that they are lying. The only profit Catholic schools make is the profit of charity to those who are in need and help to those who deserve help, the prelate declared.

Far from making profits, many of those schools are unattractive from the profit point of view and they are kept gonig by donations from Bishops and other Catholics, both in and outside India, Archbishop Mathias declared.

The Archbishop denied the frequently made allegation that Catholic schools in India aim at what is described as cultural aggression. Those bringing up this allegation include K.M. Panikkar, prominent Hindu who occupied many positions of responsibility under the Indian government, including a term of office as Indian ambassador to Moscow.

Archbishop Mathias asked whether anyone would say honestly that by teaching geography, history and other such subjects under a curriculum prescribed by the government, any "cultural aggression" could be made.

WARNS COMMUNISTS MAY DOMINATE ALL INDIA

BOMBAY, India — A leading Indian daily said that Communist control of Kerala state might pave the way for domination of the whole of India and asked Prime Minister Jawaharlal Nehru to proclaim boldly that democracy can have no truck with communism.

The Times of India charged that the government has been both upholding and denouncing the Communist regime in Kerala.

The nation's biggest secular paper, Times of India is edited by a Catholic, Frank Moraes.

Its editorial was entitled "Two Voices." It was prompted by a statement by T.T. Krishnamachari, Indian Finance Minister, denouncing the nation's Communists as subverters of the Constitution. The statement came on the heels of a speech in Trivandrum, Kerala, by Indian President Rajendra Prasad hailing the presence of a Communist government in Kerala as a lesson in "co-existence."

The Times wondered whether the Finance Minister or the President represented the official voice of the Indian government. Is the government of India for or against the Communists, the paper asked. For, it said, if it doubts the Communists' sincerity, how can it simultaneously rejoice in the ecstasy of co-existence with them.

Co-existence for the Communists is only a preliminary for their opponent's non-existence, the paper declared.

This is exactly what happened in Czechoslovakia before the Communists 'democratically' took over," the Times said, "and this is exactly what will happen in India unless New Delhi's deluded innocents wake up to the reality that the Reds are nowhere soothed into a state of co-existence by gentle lullabies."

The comments in Times of India were printed after a columnist of the same paper had stated that President Rajendra Prasad's Trivandrum speech could be interpreted as an invitation to other Indian states to follow Kerala's example.

ANCIENT CHURCH CUSTOM OF OFFERING GIFTS AT MASS REVIVED IN INDIA

CALCUTTA, India — The ancient custom of placing gifts from the congregation on the altar during celebration of Mass was revived here by the staff and students of St. Xavier's College.

The unusual ceremony evoked memories of the early ages of the Church when it was customary for participants to offer gifts during the Offertory.

Ancient custom required that only those gifts that were required for the sacrifice of the Mass be placed on the altar. The rest were deposited on a side table. After the Mass, all that remained over was either

kept by the priest for his sustenance or given away to the poor of the parish.

The Mass at St. Xavier's, celebrated by Father Trevor Pichachy, S.J., the college rector, kept very close to this old practice.

After the Credo, the students and staff went in procession to the Communion rail and deposited their gifts on a table placed nearby. As they did so, each dropped a wafer into a ciborium on the table.

After the main procession, representatives of the staff and students went up into the sanctuary with their gifts and at the Suscipe offered up their oblations while the celebrant offered the host. The Mass then proceeded as usual, the congregation receiving back as Christ the wafer each had earlier brought to the altar.

NEW CATHOLIC INQUIRY CENTER OPEN IN NORTHEAST INDIA

CALCUTTA, India — The Catholic Association of Bengal has opened a new Catholic inquiry center here to foster conversions to the Faith.

With a Jesuit priest, Father Le Foly, as spiritual director, it has already followed the example of the Catholic advertising campaigns in the United States and England. Advertisements explaining facets of catholicism have been placed in the Hindustan Standard and the Amrita Bazar Patrika, both leading newspapers in Bengal.

CATHOLICS MOVE TO PREVENT ENFORCEMENT OF EDUCATION BILL APPROVED IN KERALA

VERAPOLY, India — Kerala state's sixteen Catholic bishops met here to consider a future course of action against the controversial school bill passed by the Red-dominated Kerala assembly.

The bill would give the state government power to expropriate private schools and manage them as part of the state system.

In their meeting at the residence of Archbishop Attipetty of Verapoly, the bishops named a committee of prelates to make contact with other parties interested in opposing the bill. This committee will present its suggestions in ten days.

No official statement was issued by the hierarchy, but it did say that the legislation was unacceptable.

Meanwhile, the Catholic Private Schools Defense Committee met and decided to adopt all constitutional means to persuade Governor B. Ramakrishna Rao and India's President Rajendra Prasad to withhold assent to the bill.

The group decided to continue its anti-bill campaign with all legal means. This committee of lay experts has been assisting the bishops of Kerala since the beginning of the controversy.

The school bill was passed by a show of hands in the Kerala legislative assembly after the Communist benches turned down a final move by the opposition to defer consideration of the measure. No formal vote was taken.

Approval came after Minister of Education Joseph Mundasserry had described the education bill as a model for other Indian states.

Red members cheered and the opposition cried "shame" as the speaker of the house announced the bill "finally passed."

Legally, the only courses of action left open to Governor Rao, a Congress party member appointed by the central government, are to approve the bill or to suspend the state's constitution for six months.

If the latter course of action is chosen, the central government will take over the administration of the state while political parties are reorganized and preparations are made for new elections.

If this is not done, the central government will still have the power to disallow those sections of the bill in which it shares jurisdiction with the state.

In the Kerala education bill this would mean that New Delhi could disallow that section which calls for the mass expropriation of private property — nationalization of private schools.

Reports from New Delhi show that the Communist party is in disfavor in the Congress party controlled Lok Sabha (lower house). During a recent debate on a finance bill, a Communist member criti-

cized the government as having gone back on its second five-year plan.

Minister of Finance T.T. Krishnamachari rebuked the Reds when he said:

"Everything that the Communist party does is aimed at subverting the economy of the country."

To this another Red shouted "certainly not."

Mr. Krishnamachari retorted:

"The actions of the party belie your words. Denials will not help. In every action you take, every meeting that you address, every crowd that you gather, you want to subvert not only the economy of the country, but the constitution of the country. If there is a threat to the (five-year) plan it comes primarily from you (the Communist party), and from the propaganda that the members of that party make. It is they that make it difficult for us to implement the plan because they are stirring up trouble wherever possible."

LETTERS FLOOD PRESIDENT'S OFFICE AS PROTESTS MOUNT AGAINST KERALA SCHOOL BILL

NEW DELHI, India — Telegrams and letters have been pouring into the office of India's President Rajendra Prasad protesting the recently approved Kerala education bill.

The messages asked that the bill be vetoed. Final word on the controversial, Communist-sponsored' measure — aimed at subverting Kerala's private schools — must come from India's President.

Most of the messages have come from protest meetings held in Kerala since the state's Catholic Bishops appealed for an organized protest against the measure.

This appeal was made following a six-hour conference at Kottayam between Catholic Bishops and other Christian leaders. Four points were settled upon at this gathering. They were:

— A deputation of Catholic Bishops and leaders of other Christian denominations was to call personally upon President Prasad, Prime Minister Jawaharlal Nehru, Kerala's Governor B. Ramakrisha Rao, and other high-ranking officials to ask for the bill's rejection because it infringes on minority rights.

— A similar delegation consisting of political party leaders other groups opposed to the bill, also were to call on the President and Prime Minister.

— The Christian Education Action committee was enlarged by the addition of seven new members, three of whom were non-Catholics.

— More vigorous protests and continued organization of "volunteer corps" throughout Kerala were called for.

Catholic laymen from Kerala planned to travel to New Delhi in late September in order to speak with President Prasad. A delegation of Catholic Hierarchy will visit him later.

Meanwhile, in Trivandrum, Kerala's capital, a group of Catholic laymen planned to confer with Governor Rao and ask him to withhold his assent to the measure.

Winning the governor's approval is the first hurdle the bill must pass before it actually becomes law. Governor Rao can defer his approval of the measure for as long as six months. Also, he can send the education bill back to the Kerala assembly accompanied by his recommendations for changes, or he can call for a general reconsideration of the legislation.

Final approval, however, must be given by India's president because the education bill permits the expropriation of private schools by the state under a nationalization plan.

Although education comes under enumerated powers of state governments, mass expropriation of private property is a concurrent power under the Seventh Schedule of the Indian Constitution.

According to Section 2, Article 254, Part XI of the Indian Constitution approved in November, 1949, any state law, enacted under the list of concurrent powers, which is "repugnant" to provisions of an earlier law of the national government must receive the assent of the President before it can become law in that state.

Catholic legal experts also point out that a clause of the education bill, which removes the authority of the courts to pass judgment on certain provisions of the bill is illegal.

As for President Prasad, he can either refuse to sign the bill, rejecting it in its entirety as being irreconcilable with the Constitution, or he can send it back to the state legislature for review.

Legal experts point out that a precedent for the latter course was established when the President returned a bill to the Congress party government in Bihar for "correction".

Constitution heads of state in India are considered to be above party politics. However, both President Prasad and Governor Rao were appointed by the National Congress party which controls the central government and all state governments except Kerala.

CHURCH'S SOCIAL PRINCIPLES ARE ANSWER TO COMMUNISM IN KERALA REITERATES PRELATE

BANGALORE, India — An effective answer to the Communist challenge in Kerala can be found in the proper application of the Church's social principles, a leading Indian prelate said here.

Latin Rite Archbishop Joseph Attipetty of Verapoly told Catholics gathered here for a social work conference that it was the Catholic social worker who should save the masses of Kerala and all India from communism.

Social workers were assembled here for a ten-day "leadership camp" during which they studied and received practical training to equip them for leading Catholic social movements in their home parishes.

Archbishop Attipetty, chairman of the Social Action section of the Catholic Bishops Conference of India, said that violence was often used to back up Red plans for subversion.

To protect the people, particularly Catholics, from Communists and their double-talk, the prelate said it is essential that Catholic social work should be increased.

In this task, the Archbishop emphasized, delegates must never forget the sublime goal that inspires them. "To us, social work is the culmination of the task given to us by Christ Himself," he declared.

In taking up the service of his fellowman, Catholics are not merely inspired by a desire for material gain, he pointed out. On the contrary, it is a duty springing from Christian love. And every Christian worth the name must do this duty for his fellowman.

Archbishop Attipetty reminded his audience that they were living in a world blackened every day by an "obscene and terrific materialism." It is in the social field that this materialism and the evils connected with it are most prominently introduced and applied.

Under favorable conditions, this materialism attacks and does away with life's moral and spiritual aspects, said the Latin Rite prelate. Therefore, it is in the social field that this evil should be fought and rejected. If this is impossible, our work in other fields cannot be too effective.

In this speech Archbishop Attipetty reiterated a call for increased activity in the social action field which he made last February, just prior to the general elections which brought the Communists to power in Kerala.

The Archbishop heads a See which has taken its name from a tiny monastery in Kerala. His residence is next door to Archbishop Joseph Parecattil, the Syro-Malabar Rite Metropolitan, who lives in Ernakulam.

CORNERSTONE LAID FOR INDIA'S 66TH CATHOLIC COLLEGE

PUTTUR, India — India's 66th Catholic college will be located in this quiet little village, thirty miles inland from Mangalore on the Malabar Coast.

Mysore state's Chief Minister S. Nijalingappa laid the cornerstone for the new structure which is to be called St. Philomena College. Bishop Basil S.T. Peres of Mangalore blessed the stone.

During the ceremony, Mr. Nijalingappa, a Hindu, underscored the part played by Christian schools in the educational advancement of his state. He stressed the need for technical education in contrast to the academic curricula now followed in most of the nation's colleges.

Bishop Peres is sponsor of the new college, which is scheduled to begin operation at the beginning of the next school year, in June, 1958.

Of the sixty-five Catholic colleges now operating in India, thirty-four are for men, twenty-seven for women and four coeducational. Nearly 32,000 students are enrolled in these schools; only a quarter of them Catholics. Except for about 4,000 non-Catholic Christians, the remaining three-quarters of the students are Hindus, Moslems and Buddhists.

MISSIONERS, ENTRY VISAS FOR INDIA RESTRICTED SINCE 1954

BANGALORE, India — Granting of entry visas to foreign missionaries has been "severely restricted" in India since 1954, according to a report of the Catholic Bishops Conference of India.

The Bishops conference estimated that there were 3,869 missioners in India in 1954. This number included about 1,600 priests and over 2,000 nuns.

This figure was almost the same as the 1947 total, the year India was given independence from Great Britain, the report stated. It points out that the influx of foreign missionaries during the past ten years has not kept pace with the increased Church activities in India.

Archbishop Thomas Pothacamury of Bangalore, general secretary of the Bishops conference, said that the latest figures he has are for 1956. But, he said the granting of visas has been severely restricted for three years.

STAMP COLLECTION OF POPES WINS PRIZE AT INDIAN EXHIBITION

TIRUCHIRAPALLI, India — A stamp collection protraying the popes through the centuries won highest honors at an exhibition here.

Collected by a Jesuit, the stamps were arranged chronologically to show all the popes who have been pictured on stamps of the nations of the world.

The collection included stamps that depicted the Blessed Virgin. In addition, there was a group that had as subjects the saints connected with India, such as St. Francis Xavier and St. John De Britto.

A trophy and a certificate were awarded to Father Ignatius Sama, S.J., national director of pontifical mission works in India, who owns the collection.

Father Sama collected the stamps with the help of persons in the country interested in helping the missions. The stamp exhibition was sponsored by the Tiruchirapalli Rotary club in commemoration of the centenary of India's first war of independence.

75 CHRISTIAN HARIJANS DEMANDING EQUAL RIGHTS ARE ARRESTED IN KERALA

TRIVANDRUM, India — Seventy-five Christian Harijans have been fined or given prison sentences in Kerala for demanding equal rights with Hindu Harijans.

The arrests came after Christian Harijans began a Satyagraha against Kerala's Red government for its failure to carry out promises that it would end discrimination against Harijan converts to non-Hindu religions.

Satyagraha is a form of passive resistance and non-cooperation. It was first used by Mahatma Mohandas K. Gandhi in 1919.

The arrests followed Indian Prime Minister Jawaharlal Nehru's declaration that it is not the wish of his government to penalize anyone for his conversion to another religion.

However, the official government position on the Harijan question is that a Harijan must remain a Hindu in order to be eligible for all government relief and education projects.

Mr. Nehru said he does not fully agree with this attitude, but he indicated that the government must abide by the wording

of the Constitution which prevents non-Hindu Harijans from receiving full benefits of government aid.

This statement seemed to imply that the ultimate solution to the problem is to amend the Constitution.

For ten years the Harijan question has plagued the nascent Indian nation. The lower castes and tribes of the Hindu religion, known as "untouchables," posed many difficulties for the constituent assembly when it drafted the Indian Constitution in 1947.

Mahatma Gandhi in the years previous to 1947 made improvement of the lot of "untouchables" one of his prime missions in life. It was he who renamed the untouchables "Harijans," which in Hindustani means "Children of God."

When India was granted her independence by Great Britain in 1947, Gandhi's followers stepped up the campaign for the legal abolition of "untouchability." They succeeded in having a ban against the practice written into the Constitution.

This document referred to the "untouchables" as the Scheduled Castes and Tribes and gave the state the duty to care for them.

It charged the central government with giving "special care" to the educational and economic interests of these peoples and protecting them from social injustice and all forms of exploitation.

An entire section of the Constitution deals specifically with the Scheduled Castes. It directs the central and state governments to reserve seats in their legislatures for the Scheduled Castes.

Responsibility for the Harijans is given to the President of India, one of the primary duties being that of designating what groups are to be included in the Scheduled Castes.

The Indian Parliament was given the power to include or exclude, by law, any group from the list of Scheduled Castes.

For centuries the "untouchables" had been at the bottom of the social scale and suffered for lack of education and economic stability. The drafters of the Constitution, realizing that special steps would have to be taken to educate and raise up these masses, included provisions for this in the 1947 document.

The problem in recent years has been connected with the conversion of Harijans to non-Hindu religions. Many state governments have used this as an excuse to exclude Harijans from the Scheduled Castes and to refer to them as "backward classes."

By doing so, the non-Hindu Harijans are denied relief measures such as aid to cottage industries, housing grants, provision of tools and implements for technical training.

An example of this practice can be seen by comparing the relief program for Hindu Harijans with the program for non-Hindu Harijans, or "backward classes," in Madras state.

During the second five-year plan, Madras has appropriated $2,000,000 for Harijan relief and only $100,000 for the "backward classes."

Critics of this discrimination point out that Harijans who leave the Hindu religion are still in need of social relief projects. Protests have also been made by some that the exclusion of non-Hindu Harijans from government aid has been the work of militant Hindus who wish to make their faith a national religion.

JAPAN

S.V.D. SOCIETY MARKS 40TH YEAR OF EFFORT AS JAPAN MISSIONARIES

TOKYO, Japan — Missioners of the Society of the Divine Word are celebrating the 40th anniversary of their arrival in Japan.

The society came to Japan in September, 1917, to undertake mission work through educational projects, but its plans were not realized for many years.

During the years preceding World War II the scope of the society's missionary activity increased. Many Churches and mission stations were established in two apostolic prefectures. In 1940 these were

joined and became the Prefecture Apostolic of Nagoya after the Japanese Hierarchy was established.

During the war years, seven of the society's churches were destroyed by bombings.

In the period since the end of the war, Divine Word Missioners have placed their major emphasis on education and scientific research. Nanzan school for Boys, established in Nagoya in 1932, was given a university charter in 1949.

Now the university has an enrollment of 1,226. About 1,800 boys and girls attend Nanzan's lower schools.

Two schools for catechists have also been established by the society in Nagoya during its 40 years in Japan. Publications of the society include Monumenta Serica, a journal of Chinese studies, and Folklore Studies. These were first begun at the Catholic University of Peking but were transferred to Japan when the Communists took over the mainland.

At present the Society of the Divine Word has eighty-nine priests and ten lay brothers in Japan.

OPENS CENTER FOR KOREANS IN JAPANESE CITY

KYOTO, Japan, — A Catholic Korean center has been opened here by Maryknoll Father Anthony J. Karlovicius to care for the spiritual needs of the city's large Korean population.

Father Karlovicius has distributed pamphlets explaining various points of Catholicism to his Korean charges. He reports that the use of the pamphlets as instructional aids has been gratifying.

C.R.S.-N.C.W.C. HELPS JAPANESE WAR ORPHANS GET TO THE MOUNTAINS

TOKYO, Japan — A group of Tokyo's poor children were able to take a trip to the mountains recently when the American Bishops' relief organization helped out by supplying the rice needed for their meals.

City officials announced that a summer holiday in the mountains was being planned for war orphans of the city, but that each child would have to bring along a certain amount of rice.

The orphans did not have their own supplies of rice, and their institutions had not saved enough to give the children any from their supplies.

William Carmody, representative in Japan of Catholic Relief Services-National Catholic Welfare Conference, came to the rescue by making thirty bags of rice available to the orphans. And the children — each with his own rice — made off for the mountains for fresh air and scenery.

MISSIONERS ADAPTING OLD JAPANESE FOLK CUSTOMS TO NEW FAITH OF CONVERTS

KYOTO, Japan — Memorial services for the dead, using traditional Japanese customs with some of the Church's ritual, have been initiated here and have spread to other parts of Japan.

In late summer one sees in almost every small town and village of Japan the O-Bon Odori, or Festival of Departed Spirits.

During the festival the Japanese people invite their ancestors' spirits to come from their tombs and see that their memory has not been lost. The occasion is always marked by traditional dances by lantern light, with special songs.

Maryknoll Father Leo Steinbach stationed here, is probably one of the first missioners in Japan to Christianize the O-Bon Odori festival.

He enlisted the aid of some Japanese poets and musicians. Together, they composed special music in the Japanese style, and wrote special words, using as their theme the mysteries of the Faith or the sufferings of the Japanese martyrs of the 16th century.

On the evening chosen for the festival, the celebration was begun with a Requiem Mass which Father Steinbach offered. He was also the preacher.

Afterwards, the congregation moved to an open space outside the church. In a lantern-lighted area, traditional dances were performed and the new songs sung.

The new O-Bon Odori festival has spread throughout Japan. It has been adopted by many missioners who are eager to show to their new Christians of the country that the Church has no desire to take from them their old customs, so long as there is nothing in any of them which would be opposed to the Faith.

SIX JAPANESE ORPHANS ADOPTED BY U.S. WOMAN

YOKOHAMA, Japan — Six Japanese orphans from Our Lady of Lourdes orphanage here are going to the United States, the adopted children of a 36-year-old unmarried San Francisco woman who has always wanted children.

Miss Jean Fuller has adopted four girls and two boys of mixed American and Japanese blood. The youngsters range in age from fourteen months to ten years.

Miss Fuller, an Army civilian employee, said she and her new family are "going back to raise chickens and goats."

TWO CATHOLICS APPOINTED TO COMMITTEE TO REVISE JAPANESE SCHOOL SYSTEM

TOKYO, Japan — Two Japanese Catholic educators — a nun and a layman — have been appointed to a special committee of the government to revise the educational system of Japan.

Mother Takamine, Directress of the Futaba Catholic Girls' School, and Professor Inatome of Sophia University, Jesuit-operated institution here, were appointed to the committee set up by the Ministry of Education.

During the years immediately following World War II, Japan's educational system was thoroughly purged of any of the old military spirit and of the veneration for the Imperial House. Students, consequently, were left without traditional loyalties and idealism which their elders had had.

One result of this materialtic education is a growing problem of juvenile delinquency.

Realizing the need for an overhauling of the education system, the government has established the committee to provide especially for some sort of spiritual training in the primary and secondary years of schooling.

Education Minister to Matsunaga has directed that special attention be given to the teachings of an acceptable ethical code during the early years of education.

MALAYA

CATHOLIC NURSES' GUILD HOLD GENERAL ASSEMBLY

SINGAPORE — The Catholic Nurses' Guild of Malaya held its first General Assembly in Singapore, on Aug. 24 and 25, when delegates from Singapore, Seremban, Penang, Sungei Patani, Kulim, Taiping and Malacca branches gathered together to discuss matters of importance regarding the Guild.

Some of the significant resolutions which resulted from the two-day discussions were: 1. that a census of Catholic nurses and hospital assistants be taken every year, preferably in March; 2. that new Catholic nurses be contacted and introduced to the Guild; 3. that transfers of members be reported to Headquarters; 4. that the badge be kept and worn when possible on duty and on official occasions; 5. that trained nurses pay an annual subscription of $6, and nurses in training $4. It was also decided to hold the Second General Assembly in 1959.

BISHOP OF EXILED CHINESE THROUGHOUT WORLD PROTECTS FLOCK FROM REDS

SINGAPORE — A man with an alert look sat behind a massive desk piled high with documents, letters and books.

As we entered the room, he arose quickly, put aside the large pipe he had been smoking, and stretched out both hands in greeting. He was Bishop Carlo M.J. van Melckebeke, C.I.C.M., Ningsia, China, expelled from his diocese in Red China after a period in prison. Bishop van Melckebeke is now Apostolic Visitator to Southeast Asia. He is in charge of preserving and strengthening the Faith among all Chinese Catholics outside of China, whom the Reds are trying to win over by appeals to nationalism.

This last duty is no joke. With a sweep of his hand indicating a big map of the world dotted with colored pins standing for groups of Chinese Catholics all over the world, he said, "This is my parish. My 250,000 parishioners are strewn all over the globe."

Clusters of pins indicating heavy concentrations of Chinese Catholics could be seen along the west coast of the United States, in certain areas of South and Central America, in East Africa, but more than anywhere else in the eastern Asiatic lands— Malaya, Vietnam, Thailand and the Philippines.

The Belgian-born bishop of a Chinese See takes his obligations most seriously. He has studied the needs of the Chinese everywhere, and he stays in contact with his "parishioners" by means of special publications.

Every two weeks 7,000 copies of Hai Sing Pao (Star of the Sea), a periodical for adults, go out to the Chinese in fifty-four countries. A children's magazine, Lo Feng Pao (The Joyful Guardian), is published in Chinese, Vietnamese, Siamese, Tamil (the language of southern India and Ceylon), Korean, Indonesian and English. Its illustrations are in attractive colors and there is a section of American-style comics.

Bishop van Melckebeke is also in charge of the publication of a bimonthly magazine for Chinese priests. It is called Sin Touo Sheng (Voice of the Priest) and is edited in Rome.

For all of the joy Bishop van Melckebeke takes in his work, there still is great sorrow in his life. He speaks of it sadly and seriously — the loss of China to the light of Faith.

"I am no longer Belgian," he told us, "I am Chinese in every way except birth. When I see my people pursuing their busy lives throughout the world, making their contributions to the world's culture, becoming Americans, Frenchmen, Germans, but retaining so much of their ancient heritage, I am proud. But I am aware of the pain that lies in their hearts — even in the hearts of those who have never seen China. The Chinese want to be free to return to a happy, free and prosperous China — to the land of their ancestors."

Singapore is the perfect place to see the Chinese at home outside of China. The atmosphere is a blend of many Oriental cultures. The air is filled with many Oriental dialects and languages. Almost everyone speaks a kind of English as well, for Singapore is the last great bulwark of the British Empire in Southeast Asia.

Singapore is the Gibraltar of the Far East. Its strategic geographical position is obvious to anyone who looks at a map. Its strategic political position is obvious to anyone who visits the Crown Colony.

Among students there is a strong undercurrent of communism. Several times in recent months Communists working among the students have been able to stir up the unrest which naturally results from the political tension surrounding Singapore, and from the influx of refugees from Red-dominated areas nearby, until it has nearly burst into open rioting. Only the vigilance and diplomacy of the Singapore police and the wisdom of many of the Chinese and Malayan community leaders have prevented disaster.

Although 80 per cent of Singapore's population of 1,200,000 persons is Chinese, there has been little defection to communism in spite of strong pressure from the Red underground. But there is still some danger, partially because of the gradual increase in China's prestige under Mao Tse-tung and partially because of increased Red underground activity.

"Our Chinese young people," Bishop van Melckebeke told us, "know very little about communism itself, but they know and have heard about Mother China. Under Mao Tse-tung, China seems to be emerging for the first time as a power of worldwide importance. This makes a good propaganda point for approaching the Chinese outside of China. Red agents have not failed to use it."

CATHOLIC CHURCHES RING BELLS, HOLD SERVICES ON MALAYAN INDEPENDENCE DAY

KUALA LUMPUR, Malaya — Church bells rang throughout Malaya, newest member of the family of nations, in celebration of Merdeka (Independence) day.

In this city, capital of the Federation of Malaya, church bells were rung at 9 a.m. on Saturday, August 31, Independence day, and at 6 p.m. Benediction of the Blessed Sacrament and the singing of the Te Deum were held at the Cathedral.

On Sunday a High Mass of Thanksgiving was offered at 10:15 a.m. and church bells were rung to mark the installation of Malaya's Paramount Ruler, Tengku Abdul Rahman.

At 5:30 p.m., Bishop Dominic Vendargon of Kuala Lumpur spoke during a special Merdeka broadcast.

In Penang, a British settlement on the west coast which became part of the federation on Independence day, church bells rang out morning, noon, and night. Bishop Francis Chan of Penang ordered Benediction of the Blessed Sacrament at all his churches and the singing of the Te Deum to mark the event. A special High Mass was offered on Sunday in all Penang churches, and pastors were instructed to preach special sermons on independence.

Churches in Malacca and Singapore also celebrated the event, although Singapore is not a part of the Malay federation. Archbishop Michele Olcomendy of Malacca-Singapore ordered the ringing of bells and the holding special services on Independence day and on Sunday.

Malacca is another former British settlement on the west coast which became part of the federation. Singapore, a British Crown Colony at the tip of the Malay Peninsula, hopes to receive its independence from Britain in the next few years.

U.S. CATHOLIC RELIEF MAKES PLANS TO EXPAND AID IN MALAYA AREA

SINGAPORE — Two top representatives of the Catholic Relief Services-National Catholic Welfare Conference have completed a visit here to discuss plans to expand relief work in this area and to set up a new program in British North Borneo and Sarawak.

Msgr. Edward E. Swanstrom, executive secretary of the organization, came here from Saigon, Vietnam, accompanied by Msgr. Joseph Harnett, Far East director of CRS-NCWC.

The visitors met with U.S. consular authorities and local government and social welfare authorities to discuss expanding the relief program which has been carried on here for the past two years.

They also took preliminary steps to begin a relief program in British North Borneo and Sarawak.

In Singapore the relief program is under the personal supervision of Archbishop Michael Olocmendy of Malacca-Singapore while the Malaya relief program is handled by Father Anthony Khaw.

CATHOLIC BISHOP SAYS STRICTER LAWS NEEDED TO STAMP OUT PROSTITUTION IN MALAYA

KUALA LUMPUR, Malaya — A Catholic Bishop and a high Moslem official have called for a national probe concerning enforced prostitution in the Malayan peninsula.

Bishop Dominic Vendargon of Kuala Lumpur said the practice of forcing young girls into prostitution could be reduced to a minimum if "matrimonial laws were tighter and the sanctity of marriage maintained."

The Bishop said "the best way to tackle this job is to get at the roots."

"Moral and religious precepts should be instilled into the young. Our Church has been propagating these fundamental precepts for time immemorial and we have unshakable, established marriage rules," he said.

Agreeing with Bishop Vendargon, the Grand Chamberlain Moslem Tuan Haji Mustapha Albakri said the Moslem state should launch an all-out fight on the practice which preys on young girls. He urged that the country's divorce laws be tightened and that matrimony be looked on with more dignity and sanctity.

NEW GUINEA

NEW GUINEA BISHOP SAVES LOWELL THOMAS' PARTY FROM STARVING IN JUNGLE

WEWAK, New Guinea — New Guinea's "Flying Bishop" came to the rescue of Lowell Thomas, noted author and newscaster, and a party of fifty cameramen who were in head-hunting country without food.

Mr. Thomas and his party, filming the stone age people who live along the Sepik river in the Territory of New Guinea, were saved from starvation by Bishop Leo C. Arkfeld, S.V.D., Vicar Apostolic of Wewak.

A weak radio message was received here by Fred Cadd, a district officer, from the filming party saying all their meat and bread had spoiled as they made their way through the rain forests 350 miles upriver from Wewak.

Mr. Cadd prepared five bundles of food, each weighing from twenty to thirty pounds, and wrapped them in white cloth.

The official made contact with Bishop Arkfeld, a Divine Word missionary from Panama, Iowa, who flew Mr. Cadd inland in his single-engine airplane.

Using the familiar landmarks along the Sepik river, which cuts his mission district in half, the Bishop headed for the film party's camp, a pinpoint in his vast vicariate.

After spotting the expedition, Bishop Arkfeld, using a technique perfected in dropping mail at mission outposts, flew in at treetop level and told Mr. Cadd when to toss out the first parcel of food.

Four more times the plane circled and food parcels were dropped. Mr. Thomas said later that the Bishop "hit the bullseye every time."

Bishop Arkfeld, 45, joined the Society of the Divine Word when he was 20. He was consecrated a Bishop at age 36 by His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, on July 8, 1948.

The prelate took up flying to conquer the jungle and mountains of his vicariate on the northeast corner of the world's second largest island.

The film being made by Mr. Thomas is for a series of color television shows.

PHILIPPINES

IMMACULATE HEART FATHERS MARK 50TH YEAR IN PHILIPPINES; BEGAN IN COMPLETELY PAGAN AREA

BAGUIO CITY, Philippines — The Immaculate Heart of Mary Fathers this fall are marking the 50th anniversary of their coming to the Philippines.

It was 1907 when the first seven priests and one Brother were sent here by their missionary order's headquarters in Scheut, Belgium.

The Spanish-American War had resulted in a sharp decrease in the number of priests in this former Spanish possession, and the new nationalists feeling had abetted the establishment of the Independent Aglipayan Church. So the Holy See was anxious to send new missionaries to the Philippines.

Only one of the first pioneers is still alive, Father Octave Vandewalle, the first Prefect Apostolic of Mountain Province, who is now 78. Since 1948 the Mountain Province has been a Vicariate Apostolic with Bishop William Brasseur, C.I.C.M., maintaining his seat as Vicar Apostolic here in Baguio.

Many things have changed in the districts of Benguet, Lepanto-Bontoc and Nueva-Viscaya since the days that the missionaries began to learn the native languages. Father Maurice Van Overbergh, world famous linguist and ethnologist and an authority on the Negritos of Northern Luzon has written several books and articles on all the dialects spoken in the valleys of Northern Luzon.

Churches in the regular dioceses were without priests, and the pagan tribes of the Mountain Province some 300,000 strong, had barely been touched by the Spanish and Christian civilization.

The progress in the diocese where the Immaculate Heart Fathers arrived to help in the shortage of priests can best be described by the words of the late pastor of Solano, Father Jose Waffelaert: "When I arrived here 35 years ago there was one Catholic priest and three Aglipayan 'ministers,' now there are three Catholic priests and one old Aglipayan 'minister'."

The Immaculate Heart Mission Society concentrated its efforts on the pagan world of the Mountain Province. There was nothing, neither house nor church not to speak of schools. It has built and maintained and reconstructed after the war fifty mission stations with church and rectory and 168 substations. Its priests take care of 372,176 Catholics. At the moment there are 2,603 under instruction. More than half of the 300,000 pagans in Northern Luzon have been baptized.

Where educational facilities existed, the Immaculate Heart of Mary Fathers have built and kept in operation fifty-four grade schools with 16,000 students, thirty-three secondary schools with 10,000 students and four teachers colleges, with the College of St. Louis, in which 1,400 are enrolled, as the crown of their educational work.

Within the 50 years they have been responsible for the foundation of a congregation for local Sisters, the Servants of the Immaculate Heart of Mary; the education of the first five Igorot priests in history, the education of minor and major seminarians in the Interdiocesan Seminary of San Carlo in Makat, which serves the Archdiocese of Manila, and the Dioceses of Lipa, Lucena, San Fernando and the Prelature Nullius of Infanta.

A Catholic press with publications in English, Spanish and in the native languages operates in Baguio City, social centers have been erected. Immaculate Heart Father Herman Martens began the Young Christian worker movement in the Philippines and is still its national director.

One hundred and eighty Immaculate Heart Fathers and nine Brothers are working now in the Philippines. During World War II four priests were killed and twenty-two churches and rectories were completely destroyed. All of them have been rebuilt and the mission has expanded as never before in the 13 years following World War II.

But the Immaculate Heart Fathers take greatest pride in the fact that a section of the country where 50 years ago there was not a single Catholic now has the highest percentage of Catholic children in Catholic Schools in the whole country.

CATHOLIC NAMED PHILIPPINE SECRETARY OF EDUCATION

MANILA, Philippines — Manuel Lim, a fourth-degree member of the Knights of Columbus, has been appointed Secretary of Education by President Carlos P. Garcia of the Philippines.

Dr. Lim will replace Gregorio Hernandez, former Catholic Secretary of Education, who was killed in the plane crash that took the life of President Ramon Magsaysay last March 17.

Manuel Lim, 58, was educated by the Jesuit Fathers in Manila. He later studied at the University of the Philippines and got his doctorate in civil law at the Dominican Fathers' University of Santo Tomas.

Mr. Lim has been chairman of the Manila Police Trust Fund and director of the Philippine National Red Cross. After World War II, he was Chief of the Prosecution Division of the War Crimes Office, U.S. Army.

NO EMPLOYMENT PROBLEM FOR GRADUATES OF SALESIAN TECHNICAL INSTITUTE IN MANILA

MANILA, Philippines — Graduates of the Don Bosco Technical Institute here do not have any trouble finding jobs in spite of the widespread unemployment problem in the Philippines, according to the Institute's Director.

"Our worry is not to find employment for our boys," Salesian Father Mario Cuomo asserts, "but how to meet the demands of the many business firms asking for a steady supply of skilled workers."

More than a dozen Manila firms have long-standing requests for trained graduates of the school, according to Father Cuomo, and every graduate is assured of a good job on graduation.

The Don Bosco Technical Institute, situated in the suburbs of Manila, is one of seven such schools operated by the Salesian Fathers in the Philippines.

There are some 600 boys enrolled, and they are studying to become mechanics, radio-television technicians, carpenters and tailors.

Father Cuomo says that the school has been most gratified by the aid and encouragement it has received from the Philippine government.

On one occasion, the priest recalls, Daniel Salcedo, Philippine Director of Private Schools, said, "Father Cuomo, I am giving you a blanket permission to open as many technical schools as you can. If possible, open a technical school in every town in the Philippines."

The school charges the boys a nominal sum each month to cover part of the tuition and operating costs. Even at that, according to Father Cuomo, the institution is operating at a loss and depends upon voluntary donations.

FIRST FILIPINO TO BECOME LA SALETTE MISSIONARY

SANTIAGO, Philippines — Father Jose Nacu, first Filipino ordained as a La Salette Father, celebrated his first Solemn Mass in this little town.

One of eleven children, Father Nacu was ordained in Fall River, Mass., after studying at the La Salette seminary there.

The Missionaries of Our Lady of La Salette first came to the Philippine Islands in 1948. They now have charge of six parishes and four schools, all in the province of Isabela.

MANILA CATHOLICS PROTEST BURLESQUE HOUSE OPPOSITE POPULAR DOWNTOWN CHURCH

MANILA, Philippines — A mass meeting of Manila Catholics has protested operation of a burlesque theater across the plaza from Manila's popular downtown church, Santa Cruz.

Santa Cruz was recently put in the care of the Blessed Sacrament Fathers of the U.S. Its new pastor, Father Rousaire Maurin decided that a burlesque house is out of place across the street from the church.

He had the matter brought to the attention of Manila's mayor, Arsenio Lacson, but was informed that existing legislation did not authorize closing the theater. The mayor, who criticized Catholic groups for "trying to impose their standards of morality on everybody," said he would take action if the church posted a $50,000 bond to cover any damages the theater might suffer.

Dissatisfied with the mayor's offer, Father Maurin called for a rally in the Santa Cruz plaza. Organized by the Archdiocesan Union of Holy Name Societies of Manila, the rally was held and speakers voiced demands that the burlesque theater be closed.

REPORT FILIPINO MOSLEMS HOLDING CHRISTIANS SLAVES

MANILA, Philippines — Reports that Christian Filipinos are being held in slavery by Moslem inhabitants of remote areas on Mindanao island are being investigated by Philippine Army officials.

Parts of Mindanao, the second largest island in the Philippine group, have been Moslem — or Moro, as they are called here — strongholds before the Spanish settlement of the islands.

Recently, it is reported, twelve Christian Filipinos declared that they had escaped from Moro slavery on Mindanao, after having been held for three months.

They explained that they had been made to work very hard, given little food, and were subjected to indignities and cruelty.

CHURCH BROUGHT INTO FILIPINO ELECTION CAMPAIGN, BUT TAKES NO OFFICIAL STAND ON ISSUES

MANILA, Philippines — In the Philippines, where the overall population is about 80 per cent Catholic, it is inevitable

for the Church to be brought into politics, especially in this presidential election year.

But Jose M. Hernandez, who resigned from his position as president of Catholic Action of the Philippines to become a senatorial candidate on the Progressive Party's ticket, emphasized here that the Church has no intention of going into politics officially.

"If prominent Catholics," he said, "are now running for public office, it is because, as Catholic laymen, they have not lost their civil liberties — including the democratic prerogative to vote or to be voted for by the citizenry. They are in politics not because, but in spite of their prominence as Catholic laymen."

He said that the only time he would be in favor of forming a Catholic party in the Philippines would be if some other political party openly sought to destroy the Church.

The four leading candidates for the presidency of the Philippines — Carlos P. Garcia (Nationalist), Jose Yulo (Liberal), Manuel Manahan (Progressive) and Claro M. Recto (Nationalist-Citizen) — are all seeking the backing of the Church and the Catholic hierarchy.

All of the candidates make a point of visiting the local Catholic church when campaigning in the country districts. Even Claro M. Recto, who has been baiting the Church for some time, allowed photographers to photograph him kneeling before the altar.

In all the hub-bub of the candidates' efforts to win Catholic support, the Church has maintained a prudent silence and most probably will continue to do so. The political situation of the Philippines does not warrant any church intervention. There appear to be enough good Catholic laymen running for all offices so that the interests of the predominantly Catholic population will be preserved.

TAIWAN

CHINESE CARDINAL VISITS TAIWAN FOR FIRST TIME IN NEARLY TEN YEARS

TAIPEI, Taiwan — His Eminence Thomas Cardinal Tien, S.V.D., Archbishop of Peking, arrived here for a visit which marks the first time he has been in Nationalist China since 1949.

Unprecedented crowds were on hand to greet the almost totally blind prelate, the first Chinese ever to be made a member of the Sacred College of Cardinals, as his plane landed in the rain at a wind-swept airport. Packed buses splashed through the mud in the pre-dawn darkness from almost every parish in this city.

On hand to greet the Cardinal were Archbishop Antonio Riberi, Apostosic Internuncio to China, and Archbishop Joseph Kuo of Taipei. Also present were Archbishop Petronius Lacchio, O.F.M., of Changsha, Bishop Frederick Donaghy, M.M., of Wuchow and Bishop Philip Cote, S.J., of Suchow, all exiled from the sees in Red China, and Msgr. William F. Kupfer, M.M., Prefect Apostolic of Taichung.

Taiwan Foreign Minister George Yeh was also present, as were other representatives of the Chinese government, more than 100 members of the clergy, and many religious Sisters and Brothers.

About 2,000 laymen greeted the Cardinal with banners and hymns.

After the official welcome, Cardinal Tien left the airport where he went to the Cathedral of St. Savior to celebrate Mass.

Later this month, after visiting many of the parishes of the city, Cardinal Tien will officiate at an evening Pontifical Mass in Taipei's largest auditorium, which has a capacity of 8,000.

The Cardinal is expected to remain in Taiwan for about four months, visiting various ecclesiastic jurisdictions, and investigating the progress of the Church here in recent years.

Cardinal Tien arrived here from Tokyo, where he remained a week following his arrival from the U.S. During that time, he celebrated a special Mass, commemorating the 50th anniversary of the arrival in Japan of missioners of the Society of the Divine Word, of which he is a member. He laid the cornerstone for a new chapel being built at the Divine Word Catholic University of Nagoya.

While in Taiwan, Cardinal Tien is expected to make arrangements for a mission center for exiled priests of the Peking archdiocese. Some of them, who were seminarians when exiled from Red China, have completed their studies and been ordained at American and European seminaries. They will be assigned to churches and schools in Taiwan.

Cardinal Tien was born in the Shantung Province of China in 1890 and ordained in 1918. In 1939 he was consecrated Bishop and named Vicar Apostolic of Yangku. He was named Bishop of Tsingtao in 1942 and in 1946, was created a Cardinal and appointed Archbishop of Peking.

Since 1951, the prelate has resided with the Fathers of the Society of the Divine Word at their American motherhouse in Techny, Ill.

JESUIT NOVITIATE IS MOVED FROM MANILA TO TAIWAN MISSION

TAIPEI, Taiwan — A mission novitiate operated by the Society of Jesus to train priests for work in China has been transferred from Manila to Kuang Hsi, Taiwan.

Father Berchmans Waong, S.J., novice master, arrived here with three novices on September 3 from Manila. They were on their way to Kuang Hsi where the novitiate will be temporarily housed at the Canadian Jesuit mission.

Originally located at Shanghai, China, the novitiate was moved to a building just outside Manila in 1948 as the Communists moved on Shanghai.

The Jesuit novitiate was moved to Taiwan because of the increased vocations among Nationalist Chinese, and on account of the visa difficulties encountered in clearing Chinese for travel to the Philippines. An additional reason was that prospective novices from Macao, a Portuguese colony on the mainland, and from Hong Kong could be better served.

CHURCH WINS ANOTHER TAIWAN INTELLECTUAL

TAIPEI, Taiwan — A meeting with His Holiness Pope Pius XII several years ago sparked an interest in catholicism which has brought a well-known Chinese scholar into the Church.

Dr. Pao Tsen-peng, director of the National Historical Museum and head of the Education and Information department of the China Youth Corps. visited the Pontiff three years ago when he was in Europe as a member of a Chinese labor delegation.

While he was in Europe, Dr. Pao also visited Loyola, Spain, birthplace of St. Ignatius, Founder of the Society of Jesus. Because of his interest in this saint he was introduced to the Jesuit superior for Taiwan, Father Edward Murphy, S.J., a professor at the National Formosa University.

Born 45 years ago in Kiangsu province, China, Dr. Pao had many deep-rooted prejudices against the Church. They were a carry over from his early years in Protestant schools. During two years of instruction with Father Murphy, these prejudices were gradually overcome.

Dr. Pao's wife, a high-school teacher, attended the course of instruction with him. Both were baptized by the Jesuit superior on the feast of the Assumption this year. The couple's two children are now taking instruction.

TAIWAN DRAWING MORE STUDENTS FROM AMONG OVERSEAS CHINESE GROUPS

TAIPEI, Taiwan — An increasing number of Chinese students from Southeast Asia are coming to Nationalist China for their education.

Despite the efforts of the Communist Chinese to influence the 12,000,000 Chinese in overseas communities, 250,000 of whom are Catholics, to send their children to mainland China, more and more of these young people are coming to Taiwan.

A small percentage of these overseas students are attending Catholic institutions on the island.

Eleven overseas Chinese students came here in 1951, and in 1953 there were 385. In 1955 the number rose to 1,411. An estimated 2,000 new arrivals from overseas are being enrolled this fall at educational institutions on this island fortress.

This will bring the total of overseas Chinese now enrolled at universities, colleges, and high schools on Taiwan to nearly 5,000. About 70 per cent of these are studying above the high school level.

An immigration official in Singapore said recently that Taiwan is slowly gaining over Red China in the recruitment of Malayan and Chinese students because of immigration privileges granted to those traveling to Taiwan.

Red China has attempted to attract students to the mainland in the hope that capital investment will follow. However, Taiwan has been more attractive to wealthy overseas Chinese. Some 136 investors have put nearly $21 million in Nationalist Chinese projects in recent years.

An important project which has been supported by the Overseas Affairs Commission here is the training of teachers for overseas schools. There is a special two-year training course for overseas teachers at the Formosa Provincial Normal University.

A large enrollment of overseas students has its drawbacks, however. As one university professor has summarized it:

"Arrival of overseas students assured of educational opportunities here means there will be less room for Taiwan students. This fall, thousands of Taiwan high school graduates will be denied entrance to the colleges and universities which are filled to capacity.

"Overseas students have a lower scholastic standard than our own students. This creates difficulties for the teachers because those from overseas get preferential treatment which gives rise to dissatisfaction among local students."

TWO ARTICLES BY CATHOLICS APPEAR IN TAIWAN'S NEW CHINESE CULTURE QUARTERLY

TAIPEI, Taiwan — Two of seven articles in the first issue of the secular English-language quarterly, Chinese Culture, were written by Catholics.

This is regarded here as evidence of the growing influence of Catholic thinkers among Chinese intellectuals and of increasing conversions among the intelligentsia.

Chinese Culture is published by the Chinese Cultural Research Institute, recently established by the Minister of Education to promote international cultural exchange and cooperation.

The Catholics, whose articles were published, are Dr. John C.H. Wu, former Chinese Minister to the Vatican, professor of law at Seton Hall University, Jersey City, N.J., a judge on the International Court of Justice, and a well-known convert to catholicism and Dr. Paul Chiang Fu-ts'ung, director of the National Central Library here, a noted scholar and recent convert.

Dr. Wu's article deals with the philosophy of Mencius — a Confucian sage of the fourth century B.C. It is based on a lecture he delivered in October, 1956, at Pittsburgh's Natural Law Institute. In it he pointed out how Mencius' philosophy of nature and the natural law comes close to that of the Christian philosophers.

Dr. Chiang in his article, "Christian Thought as Found in Chinese Classics," shows how the classical teaching of China has conformed in many ways to the Church's teaching on the nature of religion, the moral law, and rites or ritual.

WATERMELON COUNTED AS ASIAN FLU 'CURE,' MISSIONARY REPORTS

CHING, Taiwan — Local watermelon farmers and merchants have come up with a sure-fire cure for the Asian flu that is gripping the Far East — watermelons.

"It seems more than a mere coincidence that watermelons had just appeared on the market," reports Maryknoll Missioner Father Francis X. Keelan. "One watermelon, they claimed, would put you back on your feet. So the cry went up and so did watermelons — sky high and hard to get."

Meanwhile, the small Maryknoll mission here continues to dole out medicine to suffering victims of the epidemic.

"And with the rising price of watermelons," adds Father Keelan, "our free medicine becomes more popular every day."

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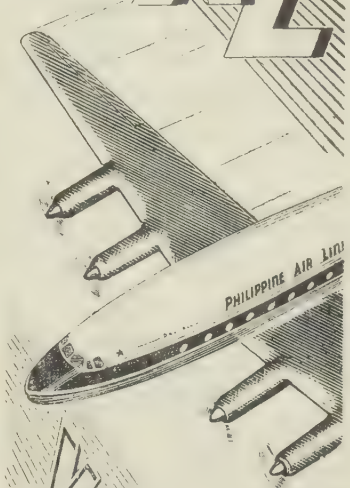

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